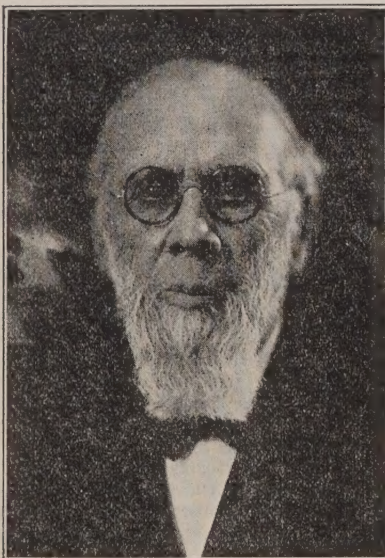
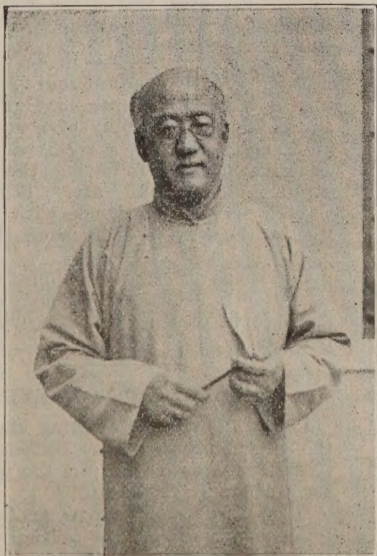


REFORMED CHURCH MESSENGER



The Rev. Isaac S. Stahr, Oley, Pa., one of the most honored and beloved veterans in our ministry, ordained over 50 years ago, who has just retired after serving in Lock Haven, Pa., 6 years, and in his rural field of four congregations in Berks Co., Pa., more than 44 years—a notable record of fidelity and devotion.



The Rev. Dr. C. Y. Cheng, Moderator of the first General Assembly of the Church of Christ in China, held in Shanghai, Sept. 30-Oct. 11.

(See Dr. Casselman's Article in this issue.)

The Faithful Shepherd of Souls

He was a shepherd and no mercenary,
And though he holy was and virtuous,
He was to sinful men full piteous;
His words were strong, but not with anger fraught;
A love benignant He discreetly taught,
To draw mankind to heaven by gentleness
And good example, was his business.

—Chaucer.



REFORMED CHURCH, JEFFERSON, MD.

The Rev. Atvill Conner, pastor, which celebrated its Centennial on November 27

PHILADELPHIA, DECEMBER 29, 1927

WORSHIP AND MORAL GROWTH

Charles Peters, Ph. D.

There is much confusion in the minds of many persons today concerning the importance of worship. In fact there is an amazing laxness in the practice of either private or public worship, due largely to a great deal of haziness in the minds of the laity with respect to the meaning and purpose of worship. Young people particularly are debating in their own minds the need of developing the devotional life. Is worship merely a matter of sentimentality or is it indispensable to successful living is a vital question with the oncoming generation. We might add that most parents, likewise, are without vital conviction or profound appreciation concerning the importance of true worship in this age of standardized mass production.

I. The Meaning of Worship. The derivation of the term worship goes back to the meaning of *worth* or *worthful*. This would lead us to say that we worship the object which has highest value for us. Whenever we find persons devoting their major time and thought to the making of money, let us say, or striving for high position and honor, we rightly say that such and such individuals are worshipping money or are paying homage to public applause. These goals, consequently, become in a very real sense the highest ideals in life for these devotees.

It is evident then that merely participating in worship ceremonies does not in itself constitute worship for people generally. A worshipful attitude, on the other hand, is the result of a persistent effort to realize our highest ideal. Jesus plainly emphasized this fact when he pointed out that the men of his day achieved their aim when they made long public prayers primarily for appearance sake. But he assures us also that those who enter into the inner sanctuary of their own heart and pray to their Heavenly Father will be rewarded spiritually. This leads us to say that the success in realizing our goal or our highest ideal depends upon the extent we truly meditate upon, and in this sense, worship that which we desire to attain.

The writer well remembers his first experience in assaying to play golf. He received instructions from his partner with respect to holding the golf clubs, the position of the body and various other techniques of the game. But when the club was finally lifted to strike the ball, he received instructions to this effect: "Forget all that we have told you about playing the game but keep your eye on the ball." This is good advice in athletics generally, for to succeed like Babe Ruth or Helen Wills we must keep our mind on the game. We dare not allow our interest to be shifted to extraneous affairs. It is likewise true that in realizing a high and holy ideal in life we must keep our heart centered on God.

There are many other interests in life that come into the focal point of our attention and which strive constantly to wean us away from the goal we have set before us. We must, therefore, be on our guard so as to set aside sufficient time to meditate upon the highest goal known to mankind, namely, to become perfect even as God is perfect.

II. The Relation of Work and Worship. True worship does not exclude work. There are many who would endeavor to attain spiritual growth and insight by devoting themselves solely to meditation and thus neglect service. Worship rather implies effort and struggle. Meditation and contemplation merely constitute the formulation of paper plans or charts for the realization of applied Christianity. In other words, the realization of Christian character on the part of men and women is a matter of growth and development. All this implies real and persistent effort. Owen D. Young, known as the brains of

the Dawes' reconstruction plan for rebuilding the devastated and impoverished European countries, recently called attention to this principle of growth which may be called a by-product of strenuous effort. At a banquet in New York City composed of leading bankers and lawyers, he urged that America ally herself with other nations in establishing a world court in order that we might attain to the highest possible development. In his appeal for this alignment he said, "Let us get our growth by facing practical problems, by dealing with practical issues, instead of soaring into that rarefied atmosphere where human understandings die." The emphasis here is upon *growth* realized through the mastering of problems instead of "standing by" and merely theorizing. We are inclined to recognize our dependence on God in a very real way when we are face to face with grave problems. Whenever our interest in human welfare brings us to a sense of divine aid we then stand at the door which ushers us into the presence of God. Here we need only to knock for "to him that knocketh it shall be opened."

We should, therefore, not despair when we encounter grave difficulties but we should rather seek divine aid in order to overcome all obstacles. This desire for help and guidance in an endeavor to establish a better social order constitutes worship in the best sense of the term. The Psalmist truly expressed this fervent devotion to God when he declared, "I will lift up mine eyes unto the hills from whence cometh my help; my help cometh from the Lord which made Heaven and earth." It is evident that the author of these words was convinced that the Creator of all things including the moral order in the universe was ever ready to assist him. The Psalmist indeed was conscious that immeasurable divine aid was freely extended to him so that in the words of the Apostle he could "overcome all things."

This inner boon of divine strength and happiness may also be considered as the natural fruitage of a loving heart. Psychologists call this sacrificial element in human nature the parental instinct. This is only another way of saying that the capacity to love and this desire for unstinted co-operation is inherent in all of us. But we must not forget that this attitude of goodwill and this undergirding of divine power can be experienced only to the degree in which we devote ourselves to deeds of loving service. The soul that dedicates itself to unostentatious works of righteousness and mercy rather than yields to innumerable insidious temptations will enjoy inner treasures far more precious than the gold of Ophir.

III. Worship and Moral Living. Anyone who desires to live in accordance with the highest moral principle must keep before him the goal of moral perfection. This desire to realize moral perfection is nothing less than the gateway to vital worship. Then, as we begin to practice moral living, we at the same time enjoy a deep inner satisfaction and an invigoration of strength similar to that which Sir Galahad experienced when he said, "My strength is like the strength of ten because my heart is pure." It is this inner motive and the effort put forth to attain inner righteousness which leads to the very heart of God. This consciousness of being in the presence of God we term vital worship.

The significance of setting our faces in the direction of the moral highway as a prerequisite for the endowment of divine grace and strength cannot be overstated. In a conference composed of social workers and prominent Church leaders, the question came up concerning the place of prayer in transforming the lives of persons who are social outcasts and morally debased. The plea was made by the social workers that ministers and other religious leaders should not insist that an inner

regeneration must always take place before a better environment and other physical remedial measures can be applied effectively. It was advocated by these professionally trained social workers that in some cases soap and soup should precede meditation and prayer. The exponents of the Church were fully agreed that this policy of providing physical aid was in many cases the only effective procedure. This is what we mean by putting forth efforts to properly adjust ourselves to the physical and moral order.

We believe that it is a law of the spiritual life that only as we turn away from the blandishments of evil and try to put forth some effort to realize a higher standard of living can we hope to enjoy the aid and fellowship of an all-righteous moral God who is eager to undergird us with his might and affection. This we believe is the only inference we can draw from the teaching of Jesus when He said, "Blessed are the pure in heart, for they shall see God."

HOFFMAN ORPHANAGE, LITTLETOWN, PA.

Rev. Sidney S. Smith, Supt.

This is not the picnic season of the year, but we have enjoyed a regular winter picnic on Sunday, Dec. 11th. Rev. Paul D. Yoder and his good people from Jefferson, Pa., came to the Home and arranged a full day's entertainment for the children. While the Hoffman group were attending their Sunday School session, the first group of visitors arrived with cars loaded with good things to eat. Our cooks had no concern about this day as these friends were serving the dinner. Extra tables were crowded into the dining hall and everybody was seated. Chicken noodle soup with numerous other dishes composed the bounteous dinner. Rev. Yoder preached a very interesting sermon to the combined congregation at 2 o'clock in the afternoon. All the members of the congregation of the Good Shepherd enjoyed the worship and discourse.

Wednesday, Dec. 14th, the entire Hoffman Orphanage Family enjoyed a trip to York to see the anniversary moving pictures at the Strand Theatre. Friends from York, Hanover and Littlestown furnished cars to convey the Family to York. The picture entitled "The Life of Theodore Roosevelt" was also given and now the common talk among the smaller boys is about the Rough Riders.

Just recently one of our neighboring Churches had a supper in Hanover, Pa., and a bounteous supply of soup remained after the affair. We received a call on Sunday morning following the Saturday evening social and after the morning Church service our truck with milk cans was on the way to bring home the soup.

Christmas is rapidly approaching and the preparations are almost completed. An account of our Christmas will be written later.

A GRACIOUS GREETING

(The following interesting statement in the official organ of the United Lutheran Church in America is from the pen of Editor Nathan E. Melhorn.)

"The Lutheran," for its readers and for itself, congratulates the journal of the Reformed Church, the "Reformed Church Messenger," which is now in the second century of its life. The birthday was celebrated on December 1st by a fine enlarged issue, 48 pages and cover. Coupled with the anniversary of the journal is grateful recognition of Editor Paul S. Leinbach's completion of a decade as Editor. Dr. Leinbach has the willingness and the abil-

(Continued on Page 22)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per *Agate Line* each Insertion. \$1.68 per *Inch* each Insertion. (Fourteen lines to an *Inch*.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

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EDITORIAL

WHAT HAS IT MEANT TO YOU?

My question refers to the observance of the MESSENGER Centennial Anniversary. Quite a number of reports have come to us telling of the observance of the day, but relatively few have told of results in the form of new subscribers to the MESSENGER. So far we have no news that any congregation has decided to put the Church paper on its regular budget and send it into every family.

Please do not understand me to mean that there have been no encouraging reports. The thing that I want to emphasize is—*there have not been enough of them* to convince us that *all* has been done that should be done to secure more of our Reformed Church families as regular readers of the MESSENGER. The other day, ten new subscribers were recorded from one Charge; this morning nine new ones from another congregation; some that have had a large list of subscribers, have added to that list. Others with *few*, have increased their number; but many others are silent, and we are waiting to hear from them. Does it mean that you have only started, and mean to hold back your report until you can surprise and delight us?

What has this Centennial Anniversary meant to you as pastor? We believe that it came as a golden opportunity for every pastor to increase the number of intelligent and well-informed members of his congregation, by urging and securing them as subscribers to the MESSENGER. We stand ready to assist pastors, in every possible way, who may desire the "Director," or another, to present the claims of the *one* paper recognized as "the voice" of the three eastern Synods, speaking with authority. This Centennial Anniversary can mean much for the homes of the members of our Church, if, within these homes, the MESSENGER is received as a regular visitor, *is read*, is allowed to speak as a welcome friend to the parents and children in the home, and thus become "voice," "messenger," "religious guide"—in every service needed in the local congregation, and in the Kingdom of God throughout the world. Make it a subject of discussion and action at every Consistory meeting until something definite is done. —A. M. S.

* * *

NEGLECTED EMPHASES

One of the eminent pastors of the Methodist Episcopal Church, Dr. Philip S. Frick, contributed to the Church papers of that denomination a thought-provoking article on three essentials which he feels are in grave danger of

being overlooked in his own communion. He refers to them not as local and accidental, but national in scope and symptomatic of Churchwide oversights which must be corrected if Methodism is to function successfully as a spiritual force. According to Dr. Frick, the three "neglected majors" are, (1) *the laxity concerning regularity in attendance upon public worship*; (2) *the proper adjustment of the Bible School to the Church and its public worship*; (3) *the necessity of a re-awakened zeal for evangelism*.

Doubtless we will agree that these neglected emphases are not confined to Methodism, but are most evident also in our own communion. Frequently has the MESSENGER dilated upon the fact that probably less than 50% of the enrolled members of most Churches are at worship at the usual Sunday services. We agree with Dr. Frick that the primary reason for non-attendance is "just plain lack of spiritual interest." Many nominal Christians exist, as he says, merely on the periphery of the Church, and are not deeply concerned either about their own vital spirituality or the religious prestige of their congregation. They come to worship only when they happen to be in the mood for it, or when no other "previous appointment" interferes. For many of them the Church is only a social convenience, occupying a very secondary place in their lives, and regular worship certainly does not seem to them an unspeakable privilege.

Dr. Frick asks, "What if they realized the opportunity that worship brings them of pushing the trivialities into the background, of escaping from the grinding routine, of opening the eyes to new visions, of renewing the strength for old tasks, or creating power adequate for subtle temptations, of joyously building in their spirit the character of Christ, of arousing unflagging zeal for God's Kingdom? These sublime experiences of the soul communing with God in worship are God's supreme gifts to us." But, alas, they do not realize this. "My people doth not know; Israel doth not consider."

And surely one should not be charged with a lack of appreciation of the remarkable contribution of the Church School in matters of religious education when we say that a *Sunday School which becomes a rival of the Church, instead of an ally, is likely to be a menace instead of a blessing*. In some communities the parade of officers, teachers and scholars away from the House of God after the close of the School session on Sunday morning is a positive disgrace. How many of those in attendance at

your Sunday School remain to join in the Church worship? Is it possible that your School is conducted as if it were a competitor of the Church and had no connection with the public worship in the sanctuary? We agree with Dr. Frick that in every well regulated Church School, the Church itself must have the pre-eminence. It is the goal which the School must ever bear in mind. "The School is never to be an end in itself; it serves its purpose only when it trains for Church attendance and for Church membership." Happy that congregation in which officers and teachers so co-operate with parents that boys and girls gladly learn that all their religious instruction climaxes in public worship. Of course, in such a congregation, officers and teachers and parents set the right sort of an example. We have some pastors today who cannot directly reach a considerable portion of the people in their parish unless they get a chance to speak at the Sunday School session. This is true because such a considerable portion of the members of the School has turned its back upon the Church.

Finally, we can recover the "lost radiance of our holy religion" only when a sincere evangelistic fervor takes possession of us, that irresistible urge which always manifests itself in a *holy zeal for winning men, women and children to Christ*. It is the only passion that can save us from professionalism and dry rot. Dr. Frick further adds, "Woe to the Church whose officers are complacently satisfied if, at the end of the year, 'all bills are paid.'" There is nothing that the devoted pastors of our country so fervently desire as the enthusiastic co-operation of their official boards in "programs of personal evangelism." Without personal service for Christ on the part of pastors and Church officers, we need not wonder that some congregations are languishing. They are not worthy of being called "going concerns;" they may have a name to live, but they are dead.

Facing the great issues of 1928, are you going to "mean business?" How do you stand right now on these three major neglects of the contemporary Church?

* * *

CYNICISM AND COMPLACENCY

In its announcement of a new editorial policy, *Scribner's Magazine* for January asserts that American literature is passing beyond the "hokum-exposers and muck-rakers" of the earlier days of this century, with its "cynical spirit of scoffing at the obvious faults of American civilization," and that a new conception of American life is coming into being. "There are many signs of progress," it says, "which are not apparent to the superficial critics, and many aspects of our life need to be considered in a new spirit—a spirit which is *one neither of complacency nor of cynicism*."

In sailing a safe course, "complacency and cynicism" may well be regarded as the Scylla and Charybdis to be avoided by all mariners. This ideal expressed by *Scribner's* is no doubt worthy of admiration, but it is by no means easy to achieve; the purpose habitually to silence the notes of criticism involves real dangers. There may have been too much unwholesome introspection among American writers in the past decade or two, and exaggerated self-depreciation may be depressing rather than chastening; but it must not be forgotten that much was gained by a willingness to face the honest facts and to acknowledge undoubted faults in American life. After all, the ability to laugh at ourselves may be useful; it is preferable to scoffing at others. When an attempt is made to soft-pedal the shortcomings and suspicious tendencies in our own civilization, and to make it your policy to magnify the bright side of the American picture, it will seem to many like a case of "prophesying smooth things to them that are at ease in Zion," and thus of inducing additional moral and spiritual torpor in a country so prosperous that many of its thoughtful friends regard it as already too rich and powerful for its own good.

Several years ago the MESSENGER called attention to the serious problems of cultivating *earnestness and patience*

at the same time in the same personality. It is easy to be so much in earnest that one becomes impatient; it is not difficult to become so patient that one's earnestness cools considerably; but to remain at the same time *intensely earnest and nobly patient* is a real art which can be learned only in the school of Christ. It is a glorious combination, which will enable us to avoid both cynicism and complacency. It means a well-balanced character. It denotes poise, stability, dignity; but it involves as well a passionate and undaunted devotion to good causes. By all means let us cultivate the larger hope, the kindlier view, with regard to the future of humanity in general and America in particular. But God forbid that this should mean less enthusiasm for goodness, less hatred of entrenched wrong, or a growing satisfaction with our own present attainments! It is difficult to tell which pitfall is more dangerous—cynicism or complacency. In avoiding the one, we must pray for grace so as not to fall into the other.

* * *

A POLICY FOR A CRISIS

In *McCall's Magazine* for January, Dr. S. Parkes Cadman, President of the Federal Council of the Churches, refers to Prohibition as "America's amazing experiment." He has no doubt about the final success of this "most tremendous experiment in the annals of legislation, in attempting to change the personal tastes and habits of millions of people." The enactment of all Prohibition measures, he says, "is based upon the right of the community to rank above the individual wherever the general welfare is at stake. Prohibition is lawful, sound and sensible; it forbids nothing necessary; it contradicts nothing reasonable; it is imbedded in the Constitution of the Republic, from which the most enthusiastic Wet has not the faintest chance of dislodging it." Dr. Cadman refers to the "misleading headlines and juggled statistics" employed by Wet propagandists as "an effective means for knaves to twist the truth and make of it a trap for fools." The chief impression one gets from this very costly propaganda, he asserts, is that "Prohibition in America is mainly arranged by rant, cant and humbug, and engineered by a wide-spread organized hypocrisy." But this "valiant attempt to rid the Republic of a fearful menace" has, after all, abolished the old-time saloon and is bound in the end to succeed. Dr. Cadman summons us to "make it unmistakably clear to lawless sellers and lawless buyers of intoxicants that the liquor traffic has been permanently outlawed as the enemy of the general well-being." "Insist," he says, "that Federal and State governments shall co-operate to end the organized resistance to the 18th Amendment. It is demoralizing in the highest degree that the law should fail through the connivance or treachery of those appointed to execute it."

Sharing fully in this belief in the final triumph of righteousness, the MESSENGER, nevertheless, agrees that this great movement is now passing through a most critical situation, and that the utmost wisdom is needed to deal with it effectively, especially in view of the approaching Presidential election. Some of the special danger-points now most evident are over-confidence, the loss of morale in view of the great offensive now pushed by the well-financed opponents of Prohibition, the danger of deception from false political theories, and the peril of trusting in the law alone, thus neglecting systematic education of the people in the arena of public opinion. Never in all history has there been a worse bunch of losers than the so-called "Wets." For a year or two their shafts were directed almost exclusively at the Volstead Act, and they uttered a pitiful whine for "light wines and beer." It is noticeable that, as we predicted, this specious plea has now been generally abandoned, and it is "The Association Against the 18th Amendment" which is leading the way. There is no little gain when the enemy comes out into the open and admits, as it is now generally doing, that the Wets are not satisfied merely with light wines and beer, but they want "hard liquor" and mean to get it, if they

can. All of them denied a few years ago that they ever wanted the saloon back, but now many are at least beginning to speak apologetic words for that infamous institution.

In a recent speech to the Convention of the League of Women Voters, in Albany, Governor "Al" Smith claimed that he is in favor of the *enforcement* of the Prohibition Law rather than its nullification, but that he does not believe in its wisdom and will agitate for its modification or appeal. He maintained there were parts of the Constitution which he hated, and it is the right of all citizens to organize to defeat anything in the Constitution which they do not like. Even such a friend of Governor Smith as *The New Republic* admits that "his reference to nullification was *neither candid nor illuminating*." This paper claims that the law is being nullified more because it is being conscientiously disobeyed than because it is being unconscientiously enforced; *the real nullifiers of the law are those American citizens who do not enforce it on themselves*. The politician who pretends to be in favor of imposing obedience to it on others but who disdains to obey it himself, is not occupying a position which is likely to nourish self-respect or the confidence in him of his fellow-citizens."

We, however, are not so sure that most of the violation of this law can be properly attributed to conscience, nor are we willing to minimize the disastrous efforts of the wrong attitude of those in office and other positions of great influence, whose evil example is *constantly giving comfort to the enemy and making it more difficult to enforce the Constitution*. Such an outspoken American, for example, as Bishop James Cannon, Jr., of the Methodist Church, South, does not hesitate to raise the question, "Shall dry America elect a 'cocktail' President?" It will be remembered that Mr. Oswald Garrison Villard, in discussing Presidential possibilities in the November 30th issue of *The Nation*, says of Governor Smith, "Do you believe in electing to the Presidency a man who drinks too much for his own good, and is politically a rampant Wet? Does Al drink, and does he drink too much? I am reliably informed that he drinks every day, and the number of his cocktails and highballs is variously estimated at from 4 to 8. It is positively denied that he is ever intoxicated, much gossip to the contrary notwithstanding. He is wet, and he lives up to it, and for that consistency he is to be praised. One may regret with all his heart, as does the writer of these lines, that being in such an exalted position he cannot set an example of abstinence to the millions whose State he governs; but at least one knows where he stands." Commenting upon this statement, Bishop Cannon says that he would personally welcome an opportunity to secure an answer to this simple question: "Do the American people today want a man to be elected as President who does not only personally disbelieve in the principle of Prohibition which has been written into the Constitution, but who, although he would be compelled in taking the oath of office as President to swear to uphold the Constitution of the U. S., yet would continue to indulge his appetite for strong drink, and of necessity in the indulgence of that appetite be compelled to transport a stock of intoxicants from his private residence to the White House, or forced to indulge his appetite by visiting regularly friends in Washington who might possibly have stocked their wines in other cellars before the Prohibition Amendment became effective, or who would be obliged to purchase such intoxicants from persons who in selling to him would be violating the Constitution which he, as President, had solemnly sworn to uphold?" Bishop Cannon, therefore, calls upon the great nominating conventions to defeat men of the type of Butler, Reed, Smith or Ritchie, and to secure the nomination of men whose record will insure their active support of the enforcement of law.

In this connection it is well to note that the well-known Prohibition leader, Dr. D. Leigh Colvin, in referring to the "good words" of the President's recent message in favor of law enforcement, notes that for the last four

years the President has urged a reduction in the amount of money needed to secure such enforcement. Since actions speak louder than words, he feels, there may, therefore, be some justification in the lack of confidence in the whole-hearted efforts of the present Administration, so frequently voiced by the leaders of the temperance movement. With the Hon. Andrew Mellon in charge, the Prohibition ship can hardly be said to be captained by a friend.

At the recent Convention of the Anti-Saloon League in Washington, the following address made by the Hon. Gifford Pinchot, former Governor of Pennsylvania, contained considerable food for thought:

"The dry forces of America have been too long and too easily contented with the crumbs that fall from the rich man's table. It is high time that they stopped meekly and thankfully picking up the crumbs and took the table instead. In the coming Presidential election, the dries are facing the greatest crisis since the 18th Amendment was enacted. The danger is not that any wet like Al Smith will become President of the United States. No acknowledged wet will ever sit in the White House. Let us stop worrying about what is not even a remote contingency, and look the real danger in the face. *The real danger is that some enforcement half-breed will be elected, some man who talks dry enough to satisfy the dry voters and acts wet enough to satisfy the wet voters*. And if such a man is elected, it will be because the dry people have accepted less than they can get from both great parties—far less than they can get, if they had the courage to insist on getting it. Before our very faces the old trick of "now you see it and now you don't" is in full swing. The political shell-game lets you and me catch glimpses now of this candidate and now of that peeping out from under the dry shell. That is because you and I are dry. But when the manipulation is over, and the election is past, and we lift up the shell and look under it, will the pea actually be under the dry shell? Will the man you have elected really be dry? And will he stay dry? There is at least one prominent candidate who is being supported in the West as a dry and in the East as a wet. Is there any good reason why we should not know precisely what we are voting for?

"America is dry. Under our theory of government the majority should rule. *Can any one give a sound reason why the dry majority should give its support to any Presidential candidate in either party who is himself a violator of the Constitution of the United States, or a winker at its violation by others?* Why should the dries support any man who is not willing to put himself squarely on the side of the Constitution and pledge himself if elected to *take this government out of the hands of those who violate the Constitution, and put it and keep it in the hands of those who respect the Constitution?* Why should dry America consent to nominate or elect in either party as President a man who is either personally or politically wet or even damp, or who is too timorous or too devious to tell where he stands? Is there anything unreasonable in asking for candidates in both parties who are genuine believers in the 18th Amendment, or about whom it is known in advance that they will enforce the law if elected? Why should we play with this any longer? If the dry forces of America are willing to stand up and fight for their principles without respect of parties or persons, they will get what they go after. *This is not the time to accept what is offered, but to demand what we want and see that we get it!*"

* * *

DIRTY BUSINESS

The papers controlled by W. R. Hearst have again demonstrated their character, or lack of character, in the publication of the so-called "Mexican documents." While our wonderful "Ambassador of Good-will," Col. Lindbergh, has been doing so much to cement bonds of friendship between us and our interesting neighbors on the

other side of the Rio Grande, this group of publications was giving the fullest possible publicity to documents purporting to show that not only the Mexican Government, but also the Japanese Government, had conspired against the security of the United States; and that the Government of Mexico had attempted to bribe four United States Senators and several American clergymen and journalists. Could graver charges be laid against governments or public men? Not only are they fervently denied by all concerned, but even Mr. Hearst admits he does not believe them. They have fallen exceedingly flat in all responsible quarters, fortunately; but in them is the seed of terrible misunderstanding and strife.

What is the excuse for publishing such a story? Mr. Hearst claims the documents containing these fantastic charges are "apparently quite authentic" and that "no proof whatever has been produced" that they are not authentic. How utterly unfair such an attitude! How dangerous the sheet that adopts such a skulking policy! We agree with the *New York World* that here in a nutshell we have "*the morality of yellow journalism: the accused must prove their innocence; the accuser does not have to prove his charges.*" What citizen's reputation is safe when a journalism as yellow as that is permitted to go unscathed? All fair-minded folks should brand it for what it is, an enemy of peace and fraternity, a sower of the seeds of discord, a potential assassin of the good name of individuals or nations. It is a disgrace to America to hear from a publisher in such a position of influence the avowal of such a brutal and unbrotherly policy.

* * *

AT YEAR'S END

When another year of grace is passing away, it is proper that we should appraise our lives, try to assess our victories and defeats, and be thoroughly honest with ourselves in "taking stock" of our attainments and failures. If we were to think only, however, of our sins of commission and our even more frequent and perhaps more damaging sins of omission, we might be overwhelmed with melancholy—unless we belong to that very modern school which no longer regards sin as an offensive reality, but either as a figment of the imagination or a rapidly disappearing relic of juvenility. Most MESSENGER readers, we believe, are old-fashioned enough to confess not only that sin is a dark and terrible reality, but also that they themselves are guilty sinners who are in great need of the Divine mercy and forgiveness. It is our conviction that there is something seriously wrong with any man who does not feel at "year's end" like crying out to God for pardon, as he remembers how far short he has come of his duty and privilege as a member of the household of faith. One of our good pastors spoke the other day on the suggestive theme, "What I Have Not Been." We do not know what picture he painted, but in such a thought there are always grounds for anguish and regret, for sincere contrition, even at times for dismay. "It might have been"—these have been called the "saddest words of tongue or pen."

But lest we engage merely in useless repining, let us recall that there is another side to the story. In an accurate account of the year's record, it is surprising how many occasions for gratitude we can find in the *temptations overcome, the moral disasters averted, the evil things we did not say or do.* We came across recently some wholesome lines of thanksgiving which voice this sense of victory and deliverance. Surely we ought to be glad and grateful at "year's end" that there were so many occasions on which, by the grace of God, *we resisted the temptation to do or to speak things that were unkind and unbrotherly.* If at times we have in our weakness and sinfulness returned evil for good, thank God there were other times when we overcame these vicious tempers and tendencies, and actually returned good for evil. It is correct to say that such occasions should be counted among the great triumphs of the soul. Their memory abides as a

benediction, and they give us hope for a better year ahead, when love shall have increasing sway over us. The lives to which we referred above are by Dr. Arthur Burd McCormick, and they constituted a doxology in which all of us should be happy to share:

"For unkind words repressed,
For ill intent not done,
For evil thoughts suppressed,
Unworthy goals unwon:
Accept, O Lord, we pray
Our fervent thanks today.

For faults of yesteryear
Repaired by aid of Thine;
For penalties we fear
Withheld by love divine:
Accept, O Lord, we pray
Our hearty thanks today.

For mercy patient still
With us so slow to mend;
For Heaven's kindly will
That daily good doth send:
Accept, O Lord, we pray
Our humble thanks today.

For one more day to live
And one more chance to love;
For will to work and give,
And thus our manhood prove:
Accept, O Lord, we pray
Our hopeful thanks today."

* * *

The Parables of Safed the Sage

THE PARABLE OF THE SPAWN OF GOOD CAUSES

There came to my door the Postman, who brought me some Letters, and Books, and Other Things. And I sate down to read my Mail.

And while I was opening the first Letters, the Bell rang, and a friend came to see me. And although it was early, and my friend Solomon had a small opinion of the blessing of a friend in the early morning, I bade him welcome. For Solomon I think liked a little time to read his Jerusalem Daily Jewsharp, and to adjust his domestick relations for the day. Therefore he said that the blessing of a friend in the early morning might be accounted a Curse. But I am more adaptable than my friend Solomon.

Now I opened a Large Envelope, and took out a Large Letter, which said:

Unto Safed the Sage, Venerable Man, upon whom be the Blessings of the Years, Grace, Mercy, and Peace. Now when this cometh unto thee, know that a Righteous and Holy Organization hath been at work Continuously for more than Ninety and Nine Years; and it doth plan to Celebrate its Centenary with Pomp and Circumstance, and desireth thee to be Among Those Present.

And he that had visited me saith, That is an Impressive Invitation.

And I said, Yea, and it is a Worthy Cause. And it is quite as much needed as it was when it began. And I wonder how much nearer it is to the Goal than when it began.

And he said, Hath there not been Progress? And I said, Yea; but if looking over a wide area we can say that, gains and losses being all reckoned, any great cause doth advance One Inch in an hundred years, that is rather Rapid Gain.

And he said, Are there not now Several Organizations working at that same Cause?

And I said, This Letter hath something about that, for it saith:

And now, behold, there be in this Country no less than One Hundred Organizations created for the Same Essential Purposes as that of this one, and these lead to Great Confusion in the Popular Mind, to Overlapping of effort, and even to Misunderstanding and Work at Cross Purposes; now, therefore, we are Earnestly Hoping that at this Celebration there may be a Movement to Consoli-

date these Organizations and enable them to work with Unity of Purpose and without Waste of Effort.

And he said, An hundred years, and an hundred organizations. That is a rapid birth rate.

And I said, Good Causes fairly Spawn. The Old Woman in the Shoe were a Solitary Virgin compared with them.

And he said, Shalt thou accept the Invitation?

And I said, I am an Habitual Acceptor. And this is a great old Organization. But I wish that Good Causes understood the principles of Birth Control.

COMMUNICATIONS

Enthusiasm for God

By the Bishop of London, the RT. REV. A. F. WINNINGTON INGRAM

(Preached in All Hallows Church, Lombard Street, Sunday Evening, November 13th, 1927)

What brought me here tonight was my old friend, the Rector, saying to me,—“You have been all round the universities of the United States, speaking night after night; you go to Oxford and Cambridge constantly; why don't you come and speak to your own university?” Well, that, of course, was an appeal which went right to my heart, and as Chairman of King's College I have only been three of four times to the University College to speak. However, I have come tonight to speak to my own university, and I will see if I can find a message for you such as tens of thousands of American students came to listen to during six weeks last autumn.

Well, I find today that it is far better to take a subject and say at once what that subject is, and after I have put that subject before you I will take the objections to it that I see myself, and if any of you will come to the meeting afterwards I would love to answer your questions. After one of my addresses in America there was often a queue of some hundred or so waiting afterwards to ask me questions. Coming to the point, what I long to do through the whole of London and especially amongst the young, is to **revive an enthusiasm for God Himself**. That is what is wrong, that is why people do not go to Church, that is why people forget their prayers—they have not an enthusiasm for God Himself. When you turn to the Psalms you find they are simply full of enthusiasm for God; I might take any number of verses, but let us take two that come to my mind—“Blessed is the Lord God of Israel, Who only doeth wonderful things, blessed be the name of His Majesty for ever; all the earth is filled with His Majesty.” “O, Lord, how manifold are Thy works in wisdom, the earth is full of Thy goodness.” We might go on quoting from the Psalms all the evening.

Then when we come to our Lord's ministry, have you not noticed that He was working all the time for the glory of God, the Father;—“Father, glorify Thy Name”—“I have both glorified it and will glorify it again.” The only time when He seemed really to feel acute pain was in His death agony, when His Father's face was hidden from Him—“My God, my God, why has Thou forsaken Me?” However, the cloud passed away and He was able to say please God we all shall some day—“Father, into Thy hands I commend My spirit,” and when the Resurrection came and all the world thought the enemy had won, God raised Him from the dead.

Then when we come on to the early Christian Liturgy and the old services, we read what is often forgotten, and this is the secret or the explanation of half the difficulties today—“It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks to Thee, O Father, Almighty and Everlasting God.” Therefore, when you see that the Jewish Church and the early Christian Church were full of this enthusiasm for God, it makes one long to see—(as the poet said about the thrush—“The thrush seeking to recapture its first fine careless rapture”)—the young people with this enthusiasm, and reviving such enthusiasm in the older people. We must have enthusiasm for God.

I attended on Armistice night a great meeting at the Cenotaph in the middle of the day, then a very enthusiastic meeting of the League of Nations at the Central Hall, after that I was in time for the Prince of Wales' speech at the Albert Hall. All these things were thought of and prayed for. The peace of the world is too much to hope for unless we believe in God the Father Almighty, Maker of Heaven and earth. I am coming to the difficulties in a minute. But particularly notice this, God is not Almighty in the sense in which some people think, but All-Sovereign. Many people used to ask—“Why does not God stop the war?” We must remember that God, when He made us, made us free personal spirits like Himself, in His image, and after His likeness, and, therefore, according to His plan, He cannot end these things as if free will did not exist. We are trying to help Him today to bring under His rule the unruly wills of men. All-Sovereign and not Almighty, and when we once grasp the fact, in spite of all the difficulties, that God holds the strings in His hands, then we shall understand that there is a hope of peace in the world if we work for it by endeavoring to bring the people of China, Japan, Malaya, and other countries under His rule, because we believe in God the Father Almighty, Maker of Heaven and earth. This also makes all the difference to you and me. I wonder whether I am going to say something which you might say is a platitude, or whether it would change your whole life if you believed it, namely that when Christians kneel down to say their prayers they have the whole of God to attend them, Father, Son and Holy Ghost, because God being Infinite can give Himself wholly to each. **If we once believed that we have**

got all God listening when we kneel down to pray, how could we forget how to pray? I believe that the first article of the Christian creed contains the real secret of moral strength. I have often been round the several public schools, and also Oxford and Cambridge, and perhaps a hundred boys would come to me on Sunday, and I would ask some of them, and also the undergraduates at Oxford and Cambridge—What are you going to do in life? Constantly they never know, and it is a very difficult thing to decide, but my point is this, that if it is only just making both ends meet, just getting along, it is a very poor object for an immortal spirit. That would produce, I think, only discontent and lassitude. I found in my dear old father's study after he was dead, these words, written by Oliver Wendell Holmes:

“So might I striving meet
Some purpose in my life fulfil,
To live and move when I am still.”

Something to live and move when we are still. You young people beginning your lives; I know nothing about your lives individually, but you have got all the glories of life before you; what are you going to do? The only thing for us all to do is to try and dedicate our lives to the Glory of God the Father.

Perhaps you will say, well, Bishop, you have said nothing about the Incarnation, nothing about the Sacrament, nothing about the Church. Where do all these things come in? Everyone of these things, however, illustrate my point. For instance, as regards Incarnation, it takes a long time to realize and believe, it took me a long time, but when we do believe it, we realize the meaning of the words—“He that hath seen Me hath seen the Father.” If we can believe that a living personality appeared in the world and that He revealed the Father, that the Father was like Him, and that He could be the Father,—well, we have really got something to go down on our knees for and with love and admiration and gratitude, pray to God the Father. “He that hath seen Me hath seen the Father.”

Then, when we come to the Sacraments, they, of course, are things which bind us to our Guide—the outward and visible sign. The mother caresses her child, we shake hands with our friends,—both outward and visible signs. When I used to climb in Switzerland I remember on one occasion a friend of mine was in very great danger when we were going over a

difficult place. He slipped, and if the guide and I had not pulled him up with the rope, he would have gone over the edge. That rope bound him to the guide, and if any of you are wondering what are the good of the Sacraments, think of them from that point of view. It is a living Person we believe in, and these things should bind us to our Guide.

So it is with the Church. I read my old friend Dick Sheppard's book on the Church the other day, wherein our Church is stated as being too narrow-minded, and so on. I think it does us good to be thoroughly dressed down from time to time, I like it, but when one comes to see the positive side of it one cannot deny that the Christian Church is the Body of Christ. Don't you Christians realize that you are the only Body Christ has on earth and He has not another body; if you do not speak, He cannot speak; if you do not hold out your hand, He cannot hold out His hand, and if you do not work, He cannot work, you are stopping Him all the time. The Church is God's, the Church is in the world as Christ was—"I am among you as He that serveth." The Church is in the world to show the Glory of God the Father.

I want specially to ask, what are you going to do—you the only Body of Christ on earth? We want to get at everybody and bring them to the love of God. What does it all come round to that we all want—we have got to grasp the splendour of God. When I entertain, as I hope to do again, the Oxford and Cambridge crews, before the great race, I watch them practicing just outside Fulham. They want to make their boat progress, they do not go up and down on the bank in the boat, they pull against the water. By this illustration I want to show you that the thing is to get a purchase on and think about the splendour of God. There was an excellent little book published some time back called "The Splendour of God," but I am afraid it is now out of print.

Then think of the beauty of His mind. We admire the artist when we see a beautiful painting. A little bit of nature, that is only the reflection of the mind of God. The lovely mountains of Japan—a wonderful country—are only the reflection of God's mind.

Think of the tenderness of His heart. Fathers and mothers, brothers and sisters, who thought the whole plan out? I did not, you did not,—God did. Think of His sacrifice. I am going to speak in a moment about all the difficulties, but I want to say at once, in the thick of the sin and the suffering, He came. Christ is said to have been sacrificed since the foundation of the world. Over the sacrifice of God St. Paul was simply broken-hearted and penitent—"He loved me, and gave Himself for me."

Then when you go on, if you are quite honest with yourself—as I am sure you want to be honest—and you really pray, you will agree that God has again and again helped you. I have seen people go through awful sorrow, carried through as it were in the arms of God. When I speak to anyone going under an operation I always mention to them the text: "Underneath are the Everlasting Arms;" they have thought of that and it has given them wonderful peace. I could tell you story after story to the same effect. One of my friends, a clergyman, told me of his wife, who was in a state of collapse knowing she had to undergo an operation. Of course, they could not operate upon her in that state of mind. I spent an hour with her and the next day she walked to the operating table with a smile on her face. The surgeon said to her, "What has the Bishop of London done?" She smilingly replied, "Something that none of you could have done." It was nothing to do with me at all, but I had been talking to her about the Everlasting Arms of God in which she would lie during the operation. Have you

not found that God has helped you like that time after time, only perhaps in a different way?

The moment we have got hold of the splendour of God, worship at a service like this or at any other Church, quite naturally comes. It makes you want to worship and say, "Here am I, send me; I must do something, I am the only Body of Christ on earth, I must do something." It comes quite natural when we realize the splendour of God.

Next, I want to answer two difficulties: the first is the fact of sin and the other the fact of sorrow.

THE MESSENGER OF JESUS

(Hymn written for Board of Ministerial Relief)

Tune: Aurelia

The messenger of Jesus
Goes to his task with joy,
Seeks not the ease that pleases
Nor shuns what things annoy.
He deems his office holy,
Serves not for earthly gain;
He walks among the lowly
And seeks the beds of pain.

The messenger of Jesus
Must go where Jesus calls,
Where bitter northwind freezes
Or city slum appalls.
He seeks not fame and glory,
Nor heaps up store of pelf;
He labors till he's hoary,
With little thought of self.

The messenger of Jesus
Has built no winter home
Where murmur spicy breezes
And white yachts cleave the foam.
Now that his powers are waning
He eats the bread of care,
And falters, uncomplaining,
His wonted praise and prayer.

The messenger of Jesus
At length departs this life,
And want or illness seizes
Upon his faithful wife.
They labored on unswerving,
Though oft the way was hard—
Shall lives so spent in serving,
O Church, have such reward?

—Alvin G. Grether, 1927

Take the first. A sailor is stated to have said, "If I kept my battleship in the condition God keeps His world, I should be dismissed from the service tomorrow." In other words, he implied that God has been a bungling Creator, that He ought to have known that man was going to fall, and that the Incarnation was an after-thought. Very well, if that be true we owe our greatest blessing to our sin. I like to face these questions which have been asked me. First of all, I want to enlarge on what I have said about free will, because to a large extent that does answer any difficulty about why God does not do things in a moment, because He has to mould those rebellious wills. If He is to have people who serve Him with a free will and not a number of slaves cringing to Him, He must work slowly upon those human wills. As regards the fall of man, of which so much has been said, I read a famous book which says a great deal of the teaching which we have inherited from our forefathers really came from St. Augustine and not from Jesus Christ at all. The fall of man is a fact, you know it, and I know it. Pharaoh thousands of years ago confessed to a sense of shame in Egypt. Trace back as far as you can, the human race, human history, you will find you have that sense of shame. Therefore you find this flaw in the world from the beginning.

Then when we get to the question of the Incarnation being an after-thought, you ought to read Bishop Westcott's book. He has always held that the Incarnation was meant to be. It was the great crown of everything. God was to come and show Himself to that human race which He had made. He came into the world and found a bitter, selfish and impure world, and that world killed Him. That was where the sacrifice came in, that was why He became Incarnate in spite of what it involved. The Incarnation was meant; instead of the Incarnate God coming to a praising people and being sent back to heaven with adoration, the Cross had to be because man sinned, and if you want a proof of the Love of God it is in the Cross and the Resurrection.

Then you come to that other cloud, a very, very deep cloud, I mean the crushing cloud of sorrow. The brave D. S. O. burned with his wife and children the other day. A poor little boy killed in a motor accident. The terrible earthquake in Japan. Then someone might say: "My husband, the best husband in the world, dying, I cannot believe in the Love of God;" another might say, "My dear little wife, dying of consumption before my eyes; how can I believe in the Love of God." These I have often found are the things which really prevent people having this enthusiasm for God. The Bible, I think, is very much misunderstood when it says death came from sin; it does not mean physical death, but spiritual death. The human race has always died, and a very good thing too. Death is the greatest blessing bestowed upon mankind. Just imagine if there had been no death through all these years, where would you people be? Death is the greatest and most beneficent idea; we live just long enough for the old grandfather to hold his grandchild on his knee and then he passes away, often quite peacefully. Usually, however, when there is death, there must be a certain amount of suffering involved. It is not want of love on God's part, it is an essential part of God's plan that one generation should pass away before another should come. When I used to visit round Bethnal Green, as I did for 9 years, I remember speaking to a Christian woman who was in great pain and asking her what comforted her. She replied, "He suffered more than I do, a hundred times more." The same thing applies to the General in a hard campaign, he eats the same rations as the men, lies on the same hard ground, shares their troubles. God is like a great General. If we only trust a little while, soon we shall read the mystery in the sunshine of His smile.

I visited two friends of mine when they were dying, one was a Bishop and the other a dean; the former was not unhappy although he was dying of cancer, and the latter, to whom I said I was very sorry for him, replied, "Bishop, it has been three such happy months." They were not either of them unhappy. Unless we trusted the laws of nature we should be nowhere. The Aborigines in Australia, when they looked up and first saw an aeroplane, it seemed a miracle to them, but they had no idea of the law by which that aeroplane is flying over their heads. Do not let us blame the laws of nature, although we may suffer from them. I should not have blamed God if by the law of gravitation I had been killed in an accident.

The above are the clouds which I think are stopping people from admiring and worshipping God, and I have tried in a short time to explain. There is, however, no reason why all these things should stop our admiration of God. I want you all to recapture that first fine careless rapture of the early Church. "Blessed be the Lord God of Israel, Who only doeth wonderful things. The world is full of His Majesty. Amen and Amen."

Preparing the Way of the Lord

BY CHARLES W. WARLICK

Text: Lk. 3:4, 14: "The voice of one crying in the wilderness, Prepare ye the way . . . There cometh One mightier than I"

I wonder if we have not come to the point where we have forgotten or are overlooking the real significance of the Advent season? In the Church year this season embraces the time intervening between the 4th Sunday of November and the day of the Nativity, or Christmas Day.

Now it is natural and good for us to anticipate the Christmas season, for it not only commemorates Christ's birth, but points as well to His second coming, for with each coming of the Day that marks His birth, we are just one year nearer the day when He shall come again. It has become natural for us all, old and young, rich and poor, to look forward to this great day of festivity.

And by the way, is it not true that with a great many people it is only a day of festivity? Before the days of the Volstead Act, it was a common thing to hear men say, "The jug is about empty and I will have to lay in a little supply for Christmas." Even now there are many who will, if possible, secure a quart, or a pint at least, of Christmas cheer to aid them in the enjoyment of the Christmas holidays. In the commercial world there is also an anticipation of the day. Business is in a certain sense conditioned by the coming of this holy season.

Large supplies of holiday goods, toys and gifts, are bought weeks before and are arranged in beautiful display. Then with the near approach of the season, the great wholesale firms call in their salesmen from the road, knowing from experience that business slows up around the holidays. Even in the great stock-markets of the world, prices decline and business becomes dull. From this we see that men do anticipate the event in a sense; but is it the proper sense or spirit in which to look forward to its coming?

Now the First Advent of Christ included a fore-runner, a herald proclaiming the message, "PREPARE YE THE WAY." If the First Advent required a fore-runner preparing the way for the coming Christ as Saviour of the world, then how much more should the Second Advent necessitate a like preparation for His coming to JUDGE the world? Certainly His coming to **save** the world was of tremendous import; but may we not wonder if His coming to **judge** is not of greater import?

While John was sent to prepare for the first coming, has Christ not commissioned every believer to prepare against the Day of His **second coming**? I take it, that the great commission to His disciples, to go forth into all the world, preaching and baptizing, implied this very thing. And yet how little we are doing towards the carrying out of this same commission. With too many, the highest thought and consideration is to give some expected presents to friends and loved ones, at the same time wondering and speculating as to what they will receive in return.

With many, the Christmastide is the time of all times to engage in social functions, to have or give a party, to enjoy certain games and to pass the time in frivolity. So let us turn our ears to that unusual and startling cry of the man from the desert and hearken to his message, "Prepare ye the way." It is doubtless true that many have never understood all that was involved or implied in this. We may even have wondered why John and his message were needed. It is a question so vast that we cannot answer it here, except to say that both in history and our own personal experience there have been times, conditions and events that demand-

ed certain special preparations. What was this work of preparation? Listen! it was the challenge to men to **repent**. Why is it that the Kingdom of Christ has not ere this time embraced the whole world? Why are not our thoughts and lives more Christian? Why such vast sections of the world still in ignorance of the Saviour and the salvation He brought? Is it not because we have either not heard or have not obeyed this very challenge to "repent and prepare the way?"

May we not infer that in preparing the way for the First Advent as well as for the second coming, repentance occupies a prominent place in our hearts and lives? Is there not the need of this same message today? Are men any more repentant now than when John emerged from the desert clad in his ascetic garb? Is there not at the present time the tendency to establish a standard of right and wrong based on the actions and lives of those around us? Do we not hear men today saying, as did the Pharisee, "I thank God I am not like other men, not even like this Publican." Before we take comfort in supposed superiority over others, let us ask: "Are we like Christ? Are we what He would have us be?" The business of him who went before to prepare the way was just to combat such an idea, to correct all such notions, even to show that for less faults than they imagined there must be repentance ere the coming of the long promised Messiah. This very lack of repentance on the part of humanity, together with a too highly rated self-righteousness, constitutes probably the greatest failing of the race in our age. So then, before there can be any real Christian zeal in the coming of the Mighty One, before there can be even a degree of earnestness on our part, there must be the realization that Christ is still standing, knocking at the closed door of our hearts, closed because of impenitence.

Again, to prepare the way for the coming of our Lord, is to have **some definite aim in life**, to have some worthy objective in view, to cherish some high ideal, towards which we must faithfully, earnestly and constantly strive. Perhaps we too often imagine that our poor, weak efforts will justify us. The same was true when He was among men. They came to Him and said, "We have prophesied in Thy Name and in Thy Name we have cast out devils." But were they justified thereby?

We are living in a time when there is very little minimizing of self; on the contrary, we mightily magnify ourselves, our merits and our works. We are often found singing such songs as:

"One more day's work for Jesus,
One less of life for me";

but if asked what that day's work was, could we point even to an hour, much less to a day, spent in preparation for His coming? We do not have to do only great things, but do we not have to spend the entire day for His coming; we can do little things—some kind word, some act of mercy, some token of love, even a cup of cold water to a thirsty little one—these will not fail of reward.

Would we assist in preparing the way? Would we hasten the coming of the Messiah? Then let our meek but earnest petition be:

"Give me a faithful heart—
Likeness to Thee—
That each departing day
Henceforth may see

Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee."

Another thought that we must not overlook just here, is this: Whatever we are able and permitted to do in preparing the way **must be done in a very short time**. Someone will say, "Oh, the second coming is not yet, it will not be in my life-time." I ask, where is the proof or authority for such a statement? Even be it true, will He not come for you when your life ends? And how soon that may be, only God in His heaven knows.

Suppose we hold just a little personal examination, and ask a few brief questions. Are we really in earnest, both concerning our own destiny and the destiny of others? Are our earnestness and zeal in proportion to the greatness of the event? Were the Master to come today or tomorrow, would He find us ready, waiting, watching?

Once more, and the simplest question we can be challenged by, are we really thinking seriously of this second coming? Is it not just a theological expression with a great many? As we stated, it is good that we contemplate the significance of the Advent season. For it is a fact that our thoughts condition our lives, and our thoughts of a future life help in the shaping of the present life.

Why the idleness and self-indulgence of the Mohammedan? Because of his idea of a corporeal, indolent, sensuous heaven. Why the apathy or indifference of the Brahmin? Because after all of his trans-migrations there will be nothing left, nothing to expect, nothing at all—only Nirvana—the blowing out of the candle. So men's lives are shaped by what they believe, by their daily thoughts.

Why our interest in religion and spiritual things, why are we more or less faithful in religious duties and worship, why our self-sacrifices, our zeal, our labors of love, why our benevolence and prayers? Why? Because in our thoughts we can lay hold on this, "My faith looks up to Thee, Thou Lamb of Calvary."

Our consciences testify to a continued existence, only interrupted by the coming of Him who will at His coming judge the world.

Was it a great day when the fore-runner came forth from the desert? Was it a portentous message that startled men when he cried, "Repent, prepare ye the way?" Then how much greater the day, and how much more significant the message when again the Voice, not from the desert, but from heavenly realms rings out, "**Behold, I come; and My reward is with Me, to give every man according as his work shall be.**"

Will there not be from out every age, country and clime those who will cry to the rocks and the mountains, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Over against this cry of the wicked, how will it be with those who anticipate and wait for His coming? Does not expectation constitute a great part of our lives? Is it not the future that lures us on? Ever since the pronouncement of the curse in Eden, the minds, the thoughts, the very souls of men have turned toward the future in hope.

The Jews lived by their prophecies; all sacrifices pointed to the future. And today, what is the aim and hope of the Church but the fulfillment of the past, the

completion of the present in the coming of the Mightier One. "Prepare ye the way." Then only can we in simple, trusting faith cry out, "Even so, come, Lord Jesus."

Another thought we would notice briefly in this connection. May we not be best preparing the way for the coming of the Lord, in preparing best for those who are to come after us? Is it not a fact that all that has ever been done in the past has affected and conditioned those who came after? All that the Apostles did was a preparation wherein the early Church fathers shared. Moreover, all they did was preparation for the Church in all subsequent centuries. What our immediate ancestors did was a preparation for us, and what we are doing in our preparation for the coming Christ is a preparation for our children and our children's children coming after us.

Suppose we cease in this preparation, or

merely slow up, would there not be a reaction unfavorable to those coming after us? Do we not all desire that the coming days and generations be superior to those already past? Are we not planning and hoping that our children may be better and greater, and have a larger outlook upon life than we have had? Do we not desire and expect that our sons and daughters shall surpass our accomplishments? Certainly he is a selfish parent who does not. Then let our preparations be such that not only the coming of the Lord may be expedited, but that those who come after us may be benefitted. Most appropriate is this lovely legend:

"An old man, travelling along life's way,
Came at evening cold and gray
To a chasm vast and deep and wide,
The old man crossed in the twilight dim;
The swollen stream had no fears for him.

But he stopped, when safe on the other side,
And built a bridge to span the tide.
He was challenged by a Pilgrim standing near:
'Old man, you are wasting your time in building here;
You never again will pass this way,
Your journey will end with the coming day.
You have crossed the chasm deep and wide;
Why build you this bridge at eventide?'
The builder lifted his old gray head:
'On the path I have come, good friend,' he said,
'There followeth after me today
A youth, whose feet must pass this way.
This chasm has been as naught to me,
But to him who follows a pit-fall may be,
He, too, must cross in the twilight dim,
Good Pilgrim, I build this bridge—
Preparing for him.'"

A Masterly Message from a Master Christian

BY THE REV. A. V. CASSELMAN, D. D.

There came to my desk a few days ago the cover page picture from missionary Geo. R. Snyder, of our Shenchow Station in China. Rev. Mr. Snyder took this picture in Shanghai last October and on the back of it he has written the following: "Rev. Dr. C. Y. Cheng, first Moderator of the Church of Christ in China's first General Assembly in Shanghai, September 30th to October 11th, 1927; formerly a pastor of the London Missionary Society, later of an independent Church in Tientsin, and since 1922 General Secretary of the National Christian Council of China. For some years he has been president of the China Home Mission Society. He presided with rare ability and zeal." He might have added—if he had had space—that Dr. Cheng was born in Peking in 1880 and received his education in the school of the London Missionary Society in Peking and the Theological Seminary in Tientsin. Later he studied for two years in the Bible Training School in Glasgow. After some years as a pastor he spent some time in graduate work in Union Theological Seminary and Teachers' College, New York. In 1918, Knox College, Toronto, conferred upon him the degree of Doctor of Divinity.

This picture reminds one of the "Message to Chinese Christians," which Dr. Cheng, as General Secretary of the National Christian Council, sent out to the Church of Christ in China last June, when the Christians of that troubled nation were being sorely tried and supremely tested. This in turn recalled the fact that the readers of the "Messenger" are frequently treated to "A Letter from London" or "Religious News from Continental Europe." Now there are Churches in Asia as well as in Europe. So, why not a message from the Church in Asia?

Dr. Cheng's "Message to Chinese Christians" is a masterpiece of Christian literature—so timely, so tender, so replete with Christian statemanship, so filled with the spirit of Jesus. It might as well have been called a "Message to American Christians." Every pastor will find in it a message for himself and for his people. Every devout Christian will find in it a New Year's message of challenging significance. Most of us will look with longing at the spiritual heights revealed to us, so simply beautiful, in the third paragraph, "we must manifest love." After reading this "Message" one finds himself reckoning that if all the money and effort spent in missionary operations in China had resulted in the development of such leaders

as Dr. Cheng, it were well spent; and, further, he is thrilled with the realization that, come what may, the future of the Church in China under such leadership is both certain and secure. Then, too, one wonders down deep in his heart whether the time is very far distant when wise men from the East—prophets, not kings—will be welcomed, and needed, alas, in America to bring us, out of the depths of their Oriental religious natures, new and rich experiences of the length and breadth and height and depth of the love of Christ, the One whom we thought we knew.

Here is the "Message," somewhat abbreviated:

"At a time like this we may call ourselves to remember some of the fundamental aspects of our Christian faith which are worthy of consideration and which, if followed, will lead to a fuller development of the Christian movement in this country.

"1. **We must follow the truth.** In the people's movement it is for us to differentiate clearly between that which is good and that which is evil. . . . So far as the movement stands for truth and righteousness it is our duty to uphold it at all costs; so far as it ignores or opposes truth and righteousness we cannot blindly follow, but must take our own independent line. No reconstitution of China on any other foundation than that of truth and righteousness will lead to success. . . . Christianity stands for truth, and truth makes a nation great and prosperous.

"2. **We must be patient.** There are undoubtedly many trials to be faced, but in the midst of them the attitude of the Christian must always be that of patient forbearance. Let us remember that it is not only we Christians who suffer in these days.

"3. **We must manifest love.** Right in the midst of these days of persecution our supreme opportunity is given to us. It is the opportunity to show as never before what Christian love really means. And this does not only apply to the time of persecution. Days may come when the persecutors themselves are in danger. Times of great excitement often lead to reaction. Then it will be peculiarly necessary for us to remember that the part of a Christian is to forget and forgive the wrongs which have been done. What an opportunity to show the spirit of Christ!

"4. **We must safeguard religious liberty.** When China became a republic the

right of religious liberty was incorporated in her new constitution. . . . As the affairs of the government become more settled, Christians should join with those of other faiths in making sure that the principle of religious liberty is not only announced, but adequately safeguarded in the various departments of the state.

"5. **We must strengthen the Christian fellowship.** In this time of danger our need is to be drawn closer than ever one to another in Christ. In such a fellowship we shall be able to act together. . . .

Let us then be patient with one another, thoughtful of others in all that we say and do, that nothing may mar the harmony of our Christian group and that no opportunity may be given for those outside to attack or destroy the Churches.

"6. **We need to deepen our personal spiritual life.** This is the time when we should give ourselves to intercession and the study of the Word of God. We do not merely pray for deliverance from danger and harm, but for spiritual power that will enable us to be faithful to Jesus Christ. . . . From our Lord and His apostles down through the history of nearly two thousand years, Christians of all times, including Christians in our own country, have suffered for the sake of their faith. They are like a cloud of witnesses to encourage us. So we believe that our present experience should make our Bible study more inspiring and our prayers more effective, because of the situation in which we find ourselves. What better weapons can we have in fighting our spiritual foe? What opposition can overwhelm us if we are prepared to meet it?

"7. **We must reaffirm our faith in Christ.** Today is the day of testing of the followers of Christ; those who endure to the end are the faithful ones. Of late, we have almost forgotten what it means to bear the cross, what to experience Bethsemane, because it is rather popular to be a member of a Christian Church nowadays. The present storm we are facing is like the farmer sifting his wheat, the chaff will be blown away, only the grain remaining. The Church is passing through a period of purification which must be regarded as the greatest blessing that God can bestow upon His Church in China. We pray that all of us, fellow-Christians, will prove to be loyal and faithful disciples of God, evidenced by our faith in Him, our patient endurance of suffering and our love of our fellow-men."

Paying Benevolences Makes a Prosperous Local Church

A. E. TRUXAL, D. D.

(It will pay you to read this testimony by a veteran who knows that the whole is greater than any of its parts)

The Reformed Church is constituted of members, congregations, and a general body. The general body is just as real and actual as are the members and congregations. Its outward manifestation is in the form of institutions. These consist of Home Missions, Foreign Missions, Academies, Colleges, Seminaries, Orphans' Homes, Publication Boards, and other organized instrumentalities for the furtherance of the gospel and the support of the poor and needy.

The spirit, life and vigor of the Church finds expression in the institutions. They represent the Church as members and congregations do not. **To understand the true nature of any Church, one must understand its institutions.** If they are weak and inefficient, the Church as a whole will be correspondingly weak; if they are strong and vigorous, the Church in its congregations and membership will partake of the same nature.

The institutions constitute the heart of the Church that sends forth light, life and spiritual power to all of its congregations and members. The educational institutions furnish the congregations with ministers and intelligent men and women. The publication of papers and books spreads information, knowledge, and inspiration throughout the length and breadth of the Church. Missions, Orphans' Homes, and institutions of similar nature call forth the spirit of fraternity, sympathy, and love for others in the hearts of the people.

In order that pastors and congregations may prosper spiritually and grow in the knowledge and love of God, they must maintain a vital connection with the institutions of the Church. This is done by the knowledge of them, by prayers for

them and financial support of them. Such exercises open the way for the reception of life and inspiration that cannot be received in any other way. A branch must maintain its connection with the vine in order to live and produce fruit. The same law rules in the spiritual and religious spheres. And all laws are God's laws. The laws of nature, the laws of life, the laws of mind and soul, of spirit and religion, are God's laws. They constitute the manner and means by which He works everywhere, and in everything. Hence the success and prosperity of a congregation depends upon its living connection and co-operation with the general interests of the Church.

Now the foregoing is not simply a theory; but it is an everlasting fact that has been and is being verified on all sides. Make a survey of the pastors and congregations of our Church and of other Churches within your knowledge, as I have done more than once, and you will find that **the efficient and prosperous ones are those that support the institutions of the Church.** By their labors and prayers and contributions they maintain their union with the general life of the Church and in return receive spiritual power and inspiration for their local work.

Occasionally a pastor will say, "My congregation can scarcely meet its local expenses and pay my meagre salary, and hence it is unable to do anything for the general interests." That congregation languishes. Another pastor takes charge. He teaches and trains the people in the knowledge and support of the institutions of the Church. The congregation becomes possessed of a new life and spirit, prospers in its home affairs and increases the pastor's salary. Examples of this kind have

come under my observation from the beginning of my ministry until now.

You will pardon, I know, a reference to my own experience. Whatever success attended my ministry must be attributed mainly to two things: **first**, to my regular attendance upon the meetings of Classis and Synod from the beginning to the end of their sessions, in which I was continually confronted by the importance of the general affairs of the Church; **second**, to my commendation of the Apportionments to the congregations, which were also, with but few exceptions, paid in full, and to the permission granted to the representatives of the institutions to present their causes to the people; to these representatives there was also a fair response. Yet local affairs did not suffer; no, they were enhanced.

In the four charges which I served in a ministry of 49 years, there were erected, dedicated, and paid for, 7 new Churches buildings; all these charges were stronger when I left them, and now constitute 7 efficient charges. There have been, and are now, more efficient ministers, and more successful pastors than I was, and they are those who by their labors and prayers cultivate in the minds and hearts of the people an interest in the various institutions of the Church.

My experience and my observation have convinced me beyond the shadow of a doubt that the success of pastors and the efficiency of congregations depend upon their vital relations to the general life of the Church and their cordial co-operation in its general interests. This is so because it is a psychological law, a religious law; it is the law of God.

Somerset, Pa.

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. W. T. Harner from Freeland, Pa., to 17 North Second St., Allentown, Pa.

Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor, will hold Communion services on Sunday morning, Jan. 8, at 10 o'clock, and in the evening at 7.30.

Owing to the holidays it was necessary to go to press with this issue on the day before Christmas. Some news will of necessity appear a bit later at this busy season.

Following the instructions of the congregational meeting of several months ago, the consistory of First Church, Reading, Pa., Rev. D. J. Wetzel, pastor, purchased a parsonage at 1606 North 15th St., at a cost of \$13,400.

A Christmas box packed with cakes, toys and many other good things by the members of St. Paul's Church, Reading, Pa., Rev. Dr. C. E. Creitz, pastor, was sent to the Bethany Orphans' Home. There were two services on Christmas Day. The one at 6 A. M. was in charge of the choir.

None of the Christmas messages received at this office was more welcome than two from across the sea, one from the Editor's oldest son, now teaching in Robert College, Constantinople, and the other from a dear friend teaching in Tohoku Gakuin in

Sendai. The message from Constantinople, dated Dec. 8, reached here Dec. 21, and that from Sendai, dated Dec. 4, reached us Dec. 24. Pretty good for the "rush season."

Rev. Wayne T. Harner, pastor of St. John's Church, Freeland, who goes to Christ Church, Allentown, Pa., succeeding Rev. H. S. Kehm, who has accepted a pastorate in Reading, will begin his new work on Jan. 1. Rev. Mr. Harner was born and reared in Adamstown, Lancaster County. For several years he taught school in Lancaster County and has been pastor of St. John's Church for six years.

An attendance of 600 people heard "Prince of Peace," a sacred cantata by J. Truman Wolcott, sung by the St. Stephen's Church Choral Society, Perkasio, Pa., Rev. Howard Obold, pastor, on Dec. 18. Mrs. Paul Gulick and Mr. Clarence Schanely, soloists of St. Stephen's Church, and the chorus, were assisted by Mrs. Jesse Cressman, of Sellersville, and Mr. John Hunsberger, of Souderton, in the rendition of this Christmas story.

Salem Church, Harrisburg, Pa., Rev. Dr. Ellis N. Kremer, pastor, held the first Christmas Day service at 6 A. M., the S. S. held a service in the Church auditorium at 10.30 o'clock; at 6.30 P. M., a Candle Light service was observed by the Young People's Society of Christian Work. The collections of Christmas Day were sent to

Bethany Orphans' Home. Salem Church contributed \$119.50 to the Home for the Friendless.

Rev. Perry L. Smith, of the Conyngham, Pa., Charge, reported that a few weeks ago 1,314 quarts of canned goods were sent by his good people to Bethany Orphans' Home. A total of 4,730 quarts has been sent in the last 3 years, a shortage of fruits during the past summer making the amount somewhat smaller this year.

The Calendar of Services for Christ Church, Orrville, O., Rev. A. L. Scherry, pastor, gives the topics from Christmas until Easter. The Christmas program was held on Dec. 25. The Union Bible Institute will be held on Jan. 1, and Jan. 8, at 7.30. Holy Communion will be observed on Jan. 22. On Foreign Mission Day, Feb. 12, Rev. C. B. Alspach, missionary to China, will speak both morning and evening. It is a feast of good things provided for a busy congregation.

A night school of religious education, started as an experiment several months ago by Rev. E. Elmer Sensenig, pastor of St. Paul's Church, Allentown, Pa., received the stamp of approval and commendation from Rev. Charles Peters, of Philadelphia, directly in charge of this form of work, and will continue throughout the winter months, and studies will be held each Wednesday night from 6.45 to 8.15 o'clock. The school, starting with a dozen children

of his own congregation, now has 80 students who come from many denominations.

On Dec. 18, in First Church, Berwick, Pa., Rev. H. I. Aulenbach, pastor, the Junior Choir of 26 voices under the direction of Mrs. Herman Gass rendered the Christmas Cantata, "The King of Christmas," to a crowded Church. Mr. J. W. Geisinger, S. S. Superintendent, in his annual report, pointed out that during the past 16 months our School has made an average gain of one new scholar each Sunday. The new building was entered on October 15, 1926, with an enrollment of 259 and the enrollment to date is 325.

Rev. Dr. Cheng, whose picture appears on the cover page, was formerly a pastor of the London Missionary Society, later of an independent Church in Tientsin. Since 1922, he has been General Secretary of the National Christian Council of China. For some years he has been President of the China Home Missionary Society. It was natural to turn to him as first moderator of the first General Assembly of the new "Church of Christ in China," and he presided with an inspiring enthusiasm and rare ability.

In St. John's, Williamsport, Pa., Rev. W. C. Rittenhouse, pastor, Miss Mildred Bailey, one of our returned missionaries from Japan, addressed the Missionary Society on Dec. 7th, and on the following Sunday morning gave a missionary address to the congregation. Her address was very interesting and was greatly appreciated by the congregation. On Sunday morning, Dec. 18th, ground was broken for a new Sunday School building. The structure complete will cost about \$35,000 and is expected to be completed in the late spring.

Rev. and Mrs. Jesse M. Mengel, of Grace (Alsace) Church, Reading, Pa., while out in their car on Dec. 23, were run into by another automobilist. Mrs. Mengel was only slightly injured, but Mr. Mengel was hurt more seriously and must spend Christmas in the hospital, suffering from several broken ribs and other injuries, together with shock. The Christmas services at Grace Church were in charge of Dr. A. V. Casselman. We are sure our friends have the sympathy of many, and we hope for a speedy recovery.

The Churches of Canton united in a great community Christmas service on Dec. 18, at 7.30 in the City Auditorium, when the world's greatest oratorio—"The Messiah," by Handel—was presented by a large chorus composed of the Canton Woman's Chorus together with the Church choirs of the city and solo artists from out of the city, and an orchestra from Cleveland, given under the direction of Mr. Ira B. Penniman.

In the First Church, Bellaire, Ohio, Rev. Daniel Gress, pastor, three missionary Thank-Offering pageants were given recently. On Nov. 17, the Mission Band gave a very interesting and instructive pageant and an offering of \$45.00 was received. On Nov. 27, the W. M. S. held a special service in the evening; the pastor gave an address on missionary work. The offering amounted to \$103.00, and on Sunday evening, Dec. 4, the Girls' Missionary Guild gave a pageant entitled, "Robert and Mary Moffat, a Missionary Romance." The Church was crowded and an offering of \$60 was received, making a total Thank-offering of about \$208, which we consider exceptionally good in the midst of a great industrial depression in this city. These different organizations have been highly complimented for their earnest activities.

At a dinner party held recently at his home in Norristown, Pa., Mr. Francis S. Stetler announced the engagement of his daughter, Miss Elizabeth E. Stetler, to Rev. Paul C. Scheirer, pastor of St. Peter's Reformed Church, Allentown, Pa. Miss Stetler is a graduate of Drexel Institute in

Philadelphia, and is at present teaching in the Fitzsimons Jr. H. S. in that city. Rev. Mr. Scheirer is a son of Rev. and Mrs. Scheirer, Willow Street, Lancaster Co., Pa. After completing his studies in F. and M. Academy and College and in the Seminary at Lancaster, he took a year of post-graduate work in the Union Theological Seminary, New York City. Since June, 1925, he has been the pastor of St. Peter's Church, Allentown. No date for the wedding has been set.

St. Paul's Church, Allentown, Pa., Rev. E. Elmer Sensenig, pastor, observed a White Christmas Service on Dec. 18, after which the gifts were sent to the Bethany Orphans' Home. Gifts to be distributed among the needy of the community were also received. The Christmas festival given by the children of the congregation took place on Dec. 23, at 7.30 P. M. Early dawn service was held on Christmas Day, when there was a program of carols, brass quartet numbers, selections by the choir, special solos and baptism of children. Morning worship was at 9.30 A. M., and the evening service at 7.30 o'clock. Watch Night services will be held Dec. 31, from 9 P. M. to 12 midnight. Reports of the various organizations of the Church will be heard, there will be a fellowship meeting of the Brotherhood, and a social by the C. E. Societies.

The President of Ursinus College received a few days ago the following letter from a professor at Ohio State University, Columbus, Ohio: "One time when I was talking with one of my closest friends, who is now a professor of education in a Pennsylvania University, I asked him this question: 'If you had a son of college age who planned to attend a liberal arts college, which college of this type in Pennsylvania would you desire him to attend?' My friend's answer to my question was, I must confess, somewhat of a surprise to me. He said 'Ursinus College.' And he was not an alumnus of your college. He is well acquainted with the colleges of Pennsylvania—much better acquainted with those of eastern Pennsylvania than I am. Because I value this friend's judgment so highly, I wish to know more about Ursinus," etc.

Dr. F. A. Rupp, of the Lewistown, Pa., Hospital staff, who accompanied the American Legion to Paris, read a most interesting paper on the subject, "Revisiting Paris with the 2nd A. E. F.," at the November meeting of the staff. Dr. Rupp did not share the feeling entertained on the part of some thoughtful persons that the visit of the American Legion to France would be regarded by the French as a mere pleasure trip and on that account would be resented by them; he said that considering the fact of the many thousands of Legionnaires who made this trip, they conducted themselves in such a manner that showed becoming reverence for the thousands of our own and the millions of France's precious dead. This visit of the Legion is said to have been the most remarkable peace pilgrimage the world has known since the great Crusades of the 12th and 13th centuries. Dr. Rupp's paper will be abstracted in the January number of "The Military Surgeon."

First Church, Canton, O., Rev. R. W. Blemker, pastor, observed their first Christmas program on Thursday, Dec. 22, at 7.30 P. M., when the Primary and Beginners Departments gave a play entitled "The Christmas Fairies," in the auditorium of the new building. On Christmas Eve, carols were sung in the homes of the shut-ins. Sunday School was held at 9.00 A. M., Christmas Day, and Church worship at 10.00 A. M. At 7.30 P. M., the choir gave a nativity play, "The Coming of the Prince of Peace," by Dickinson. "The Helper" asks its members to remember the needy and unfortunate ones,

and that there are institutions that care for orphan children the whole year through and year after year until body, mind and soul are strong, disciplined and trained for life's adventures. The Christmas offerings of First Church will again be divided between the Ft. Wayne Orphan Home and the Near East Relief.

A valuable addition has been made to the equipment of St. John's Church, Mifflinburg, Rev. Russell D. Custer, pastor. It is in the form of an Acme S. V. E. Combined Motion Picture Projector and Stereopticon. This was the splendid and appreciated gift of Mr. John A. Beard, a member of the congregation. A 9x12-foot silver screen, with roller spring and up-rights have also been purchased so that the projection may be more efficient. This equipment was used for the first time on Dec. 28, when half of the consistories of West Susquehanna Classis held a Consistorial Conference in St. John's Church. This conference began at 6 P. M., with a dinner served by the Young Women's Missionary Society. At 7.30 problems of the consistorymen of the Classis were presented and discussed, after which the stereopticon lecture, "The Reformed Church at Work," was shown, as also several reels of film.

St. Paul's Church, Juniata, Pa., has already felt the impetus and inspiration that has come to them with the arrival of Rev. V. D. Grubb and his family. Sunday morning, Dec. 18, found the Church filled with interested listeners. The audiences have been increasing each service, but this one eclipsed them all. Rev. Mr. Grubb preached a most searching and inspiring sermon on the subject, "How Shall Other Folks Know That I Am a Christian?" The choir, which numbered 8 members when Mr. Grubb arrived, now has been increased to 23, and under his direction they sang "The Crowning Day," in a most effective manner. A splendid men's chorus has been organized also and they sang very beautifully at the evening service. New officers both in Sunday School and Church were elected last Sunday, and every department is preparing to start on an intensive program Jan. 1st, which the new pastor has outlined for both the S. S. and Church.

Our veteran missionary, Dr. Jarius P. Moore, is pleased to write: "I have just been reading the Centennial Number of 'The Messenger.' This is truly a great paper and I want to join the chorus of those who are sounding its praises. While in this country, as pastor of the Millersville Charge, from 1878 until I went to Japan in 1883, and ever since, I have not only received 'The Messenger,' regularly, but can truly say I have read it faithfully. More than anything else it was the medium by which I kept informed of the activities of our Church and of the things pertaining to the coming of Christ's Kingdom in our own country. I like not only its contents, but its style and general makeup, and I want to thank the editors and publishers, past and present, during all these years since I became a foreign missionary, for sending me 'The Messenger.' May its circulation greatly increase and the scope of its influence constantly enlarge, is my prayer."

A pre-Christmas service was held in St. John's Church, Lansdale, Pa., December 13th, in connection with the regular monthly meeting of the Missionary Society of the Church. Coming so near Christmas it was decided to turn the meeting into a Christmas service for the benefit of the children of Bethany Orphans' Home, Womelsdorf, Pa. Accordingly every member was asked to bring a gift suitable for the boys and girls of the Home. The Superintendent of the Home, Rev. C. Harry Kehm, was the speaker on the occasion. This meeting was an unqualified success in the attendance of the members, some

70, and the number of gifts brought in, in all over 200, just the kind to gladden the heart of the boy or girl who might be the recipient. The Society had been re-organized with Mrs. J. P. Moore as president, so that now it is in full accord and standing with the W. M. S. of the Church. Too much cannot be said in praise of Mrs. J. J. Rothrock, who for years had been the President of the society and responsible for its past success.

Grace Church, Phila., Pa., Rev. U. C. Gutelius, pastor, held practically all of its Christmas services on Christmas Day. Morning worship was held at 10.00 A. M.; at 11.15 the Christmas Lesson was presented by the advanced department of the S. S.; at the same time the Primary Department gave 2a program; at 6.45 P. M., the C. E. Societies met, and at 7.45 P. M., a Christmas program was given by the advanced departments of the S. S. The regular monthly musicale will be a beautiful Christmas cantata, to be sung by the choir on Jan. 1st, at 7.45 P. M. The annual Week of Prayer union services will be held in six neighboring Churches of Grace Church from Monday evening, Jan. 2, to Saturday evening, Jan. 7, at 8 o'clock. The general theme will be "The Parables of the Kingdom," and the sermons will be preached by the various pastors. "Grace Herald" reminds its members that only 40 copies of the "Messenger" are going into the 400 homes of the congregation, and asks the question, "How can people be intelligent Church members and not read their Church papers?"

On Sunday afternoon, December 11, the Ways and Means Committee of East Susquehanna Classis conducted two Stewardship Conferences, one at Red Cross, for the workers and members of the consistories of the Mahanoy Charge, Rev. Elias Noll, pastor, and the other at Killinger for St. David's Charge, Rev. Stanley Baker, pastor. These Conferences were the last two in a series of eight, which have been conducted in this Classis during the last few months. These Conferences have usually been well attended and characterized by much interest. It is confidently expected that the results will be seen by the end of the year in an increased amount of Apportionment paid where the Conferences were held. The Committee is much encouraged by the fine co-operation received from all the pastors concerned, and even more so by the splendid ability uncovered in some of our laymen who participated in and helped to make the Conference a success. Invariably most of the speakers were laymen and they attacked their subjects with insight and enthusiasm. The Committee is convinced that in this manner many of our vexing Church problems can be successfully faced.

The monthly meeting of the Ministerial Association of the Lebanon Valley was held Dec. 12, at the parsonage of St. Stephen's Church, Lebanon, Pa., Rev. Pierce E. Swope, pastor; the paper was read by Rev. Dr. William D. Happel. The following were present: Revs. E. F. Hoffmeier, I. C. Fisher, D. D., U. H. Heilman, D. D., W. D. Happel, Ph.D., H. J. Miller, W. F. Moore, Ph.D., K. O. Spessard, Ph.D., D. D. Brendle, J. Lewis Fluck, D. D., David Lockart, R. E. Starr, Carl Isenberg, E. S. Leinbach, C. M. Rissinger, Pierce E. Swope and the wives of the Lebanon ministers. Rev. Mr. Hoffmeier, in a very beautiful way, referred to the fact that this was a year of anniversaries in the Reformed Church. Among these anniversaries was the remembrance of the fact that the Rev. Dr. U. H. Heilman and his good wife had recently celebrated their sixtieth wedding anniversary. Mrs. Fisher, in behalf of the ministers' wives, presented Mrs. Heilman with a bouquet of white chrysanthemums. Dr. Heilman tried to voice his appreciation in words, but told the company that he was too full for utterance; he will

be 90 years young on his next birthday. The association also sent congratulations to Rev. and Mrs. H. J. Welker, of Myers-town, who recently celebrated their 50th wedding anniversary.

We are sorry to report that Christ Union Church, Conyngham, Pa., in which Wyoming Classis met last spring, was burned down to the ground on Thursday evening, Dec. 15. Starting about 8.30, from an undetermined cause, when the Christian League was practicing Christmas carols on the second floor and the Reformed Church choir conducting its rehearsal on the first floor, the blaze spread rapidly and all that could be done was to save some of the furniture. The pipe organ, pews and carpet were destroyed. Two furnaces in the building had just been completely overhauled and were fired anew the day before. New chandeliers were also recently installed. Ever since the first Church was founded in 1826, the Reformed and Lutheran congregations have used it jointly. The first edifice was a log structure. In 1872 a new wooden building was erected, which was destroyed by fire three months later. In 1874 the present structure was dedicated. Rev. Perry L. Smith is pastor of the Reformed congregation, and he states that the building was only partially covered by insurance. In spite of icy road condition, a thousand persons were at the scene of the fire. Rebuilding plans have not yet been formulated.

At both services on Dec. 18, in the First Church, East Mauch Chunk, Pa., Rev. D. F. Singley, pastor, new members were received, most of them former members of the Memorial Presbyterian Church. The following were admitted: George Yeagel, Russel Tredinnick, Mr. and Mrs. Harry Tredinnick, Rollin Tredinnick, Charles A. Apple, Minnie Smith, Gladys Foster, Charles Riegel, Mr. and Mrs. Mathias Bitler, Mrs. Ida Riegel, Mr. and Mrs. Arthur Swank, Mrs. F. B. Rehrig, and Calvin J. Klingler. The last named comes from the First Baptist Church of Nesquehoning. At the evening service the pastor and the Choir presented a drama called "The Eternal Quest." In the first and second episodes the Old Testament furnished the characters, but in the last episode the characters were taken out of the New Testament. A number of Christmas Carols were sung during the rendition of this drama. On Saturday evening, Dec. 24, the Primary and Beginners' Departments of the Sunday School rendered the cantata, "A Joke on Santa." On Christmas evening the main part of the S. S. presented the cantata, "The True Christmas." On Nov. 27, the annual Cash Rally was observed. The goal was set at \$1500, and up to date about \$1525 has been received. On the evening of the Cash Rally the total was \$1503. On Dec. 7, the Fellowship Club entertained 30 members of the Fellowship Club of Zion's Church, Lehigh-ton. The entertainment furnished through the Committee, H. O. Kern and George Genshart, was very outstanding. Rev. Mr. Hyde of the English Congregational Church of Lansford was the speaker.

A resume of activities of Dover Charge, Pa., Rev. J. Edward Klingaman, pastor, tells us that in the latter part of July, the 17th Shiloh Teacher Training Class which the pastor has trained, was graduated with fitting exercises with Dr. Charles Peters as speaker. During 2 months of the summer, services were held in the United Brethren Church, as the Dover Church was undergoing complete renovation. During vacation, the pastor preached and taught S. S. classes at Lionville, St. Paul's, Md., and Williamson, Pa. Harvest Home services were conducted throughout the charge; fall Communion were held with good attendance; 7 new members were added to the congregations of the charge. During September the pastor delivered ad-

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OTHER ONE?
DO SO!!
THANK YOU.**

A. M. S.

dresses at the Fousttown, Bittersville and Pigeon Hill S. S. conventions. In November Rev. Mr. Klingaman spoke at the Davidsburg S. S. convention, and in the evening preached a sermon to the York County Knights of the Klu Klux Klan. The Dover Church was renovated at a cost of \$1,862.46, which amount was raised by members of the congregation. At the rededication services, Rev. O. P. Schellhamer delivered the sermon. \$54.92 was contributed on Home Mission Day. The pastor delivered the address at the Father and Son banquet at St. Stephen's, York, Pa. The Shiloh W. M. S. had Miss Blessing, of Hellam, as speaker at their Thank-Offering services. The pastor gave an illustrated lecture at the Dover W. M. S. Thank-Offering service.

St. Paul's Church, Mechanicsburg, Pa., Dr. Charles W. Levan, pastor, observed the several anniversaries and special days that followed each other so rapidly in November and December, as suggested by the General Synod, Home Mission Day, the 175th Anniversary of Ministerial Relief Work, the centennial of the "Reformed Church Messenger," and the Thank-Offering service, which is a feature in the General Synod's W. M. S. program. On the Sunday previous to Home Mission Day, Superintendent James M. Mullan spoke in the interest of the project at State College, and on the day of the service Mr. Herman Hillegas, an alumnus of State College, spoke in behalf of that enterprise. The pastor made the addresses at the other anniversary services. As a reward for the filial obedience to the instruction of General Synod in regard to these different anniversaries and special services the congregation received spiritual blessings and the Church at large received the offerings of the people. The Home Mission Day offering for the Church at State College

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was \$100, the largest offering given on Home Mission Day during the present pastorate, exceeding the quota assigned the congregation. No offering was taken for Ministerial Relief, the congregation having been canvassed for the Sustentation Fund at the beginning of the campaign for the Fund. Seven new subscribers for the "Messenger" were added to the congregational list, the immediate result of the anniversary service. The Thank-Offering service was in charge of the members of the Mary Ault Hoy Missionary Society. The address was by Mrs. J. C. Bucher, of a neighboring town, who had recently returned from a tour of the Holy Land and the missionary fields. The address was greatly appreciated by a capacity congregation. The offering was over \$70. Are there any more anniversaries and special days to be observed with special services and special offerings? Send them along, if there are any more. We have become expert in presenting special causes, and the congregations are becoming accustomed to them. Yes, there is another, perhaps the most important of them all, surely the happiest,—Christmas—and the offering for the orphans. St. Paul's congregation and Sunday School will observe this festival too, and will remember the orphans of the Church with a liberal offering.

THE PROBLEMS OF MISSION TEACHERS IN COLORED SCHOOLS

Mrs. H. M. Wolfe

The opening of the Bowling Green Academy presented a very interesting scene when she opened her doors for the reception of new students Sept. 1st. Boys and girls coming in on trains from Alabama, Tennessee, Texas and Kentucky.

A new student arrived from Alabama by the name of "Ida." It is her first year. The day arrived for the girls all to take their bath. The matron had called them all together and told them the rules that must be carried out concerning the care of the bath room. Ida was the first to take her bath. It took her a long time. After she had finished the matron entered to see if Ida had obeyed orders. She found a small red flannel bag lying on the floor. She picked it up and opened it to see what was in it. She found bits of red strings, brass pins, herbs of some kind and different kinds of hair. Pretty soon Ida came running back to look for this bag. She did not ask the matron if she had seen it, but proceeded to look for it as diligently as one would look for a diamond. She looked all over the campus without asking anyone concerning it. The next day she was practicing basketball and received a slight sprain to her ankle. They carried her to her room and teachers proceeded to care for her. She cried so constantly that we feared she was hurt more seriously than we had first thought. The matron tenderly caressed her and said: "Ida, are you suffering much? Tell me just how you feel. Does anything else hurt you?" And Ida replied, "No ma'am, I don't hurt much with my ankle, I am not crying about it, but I lost my 'luck bag' and that is why I sprained my ankle. I've worn it for a long time and I never have any bad luck only when I misplace it. My mother bought one for herself and one for me and paid \$5.00 each for them, and she had her fortune told for \$5.00 and everything has come true that the lady told mother, and now I will have great bad luck if I do not have my bag or find it."

Her ankle got well, and she went back to her work place. Only a few days passed and the mother of the lady for whom Ida worked, died, and her body had to be carried back to Illinois for interment—and Ida was thrown out of a job. Well, why did this happen? All because Ida lost her "luck bag" or "jack bag" as they are often called. Again Ida cried and said, "I've prayed that God would help me find

my bag so that trouble will not be piled upon my heart." Ida had no funds and is out of a job, but we see that she has her meals and is comfortable.

We do not want that a doubt in God's justice should dwell in Ida's mind. We will secure another job for her as soon as possible.

An owl often finds refuge in the trees surrounding the dormitory and gives forth its weird hoot, and some of the girls are distressed and know for a certainty that some one in the community will surely die within the next few days. One of our neighbors lost her mind and had to be taken to the asylum—which verified the thoughts in their minds that she was "just the same as dead."

If a black cat crosses the road in front of them, they must retrace their steps several yards and make three wishes while holding their breath or else "something will happen." They dream, of course, but they carefully guard telling it until after breakfast. So often they dream of snakes more than anything else. This means that they have enemies.

A deep seated superstition seems to be in the minds of many of our students, but by the patient forbearance and diligent care that characterizes the mission teachers, soon dissipate these dogmas. Our work is fine. I wonder if other teachers have similar problems? We have the largest enrollment in the school's history. The dormitories are full. Thirty girls occupy their building, and beds are being placed in the halls. We need more equipment. With an increase in numbers, an increase in needs naturally follows. We need a salary for a teacher. Last year we employed this teacher hoping and trusting that funds might be given for this special need. Funds were sent in to cover practically half of the salary.

The teacher returned to us with the same devotion to the work. And I do hope that our friends interested in the development of negro education will assist us in this need. We do not have to go to Africa "to find the heathen," but at our very door.

Who will read this without feeling "the call to duty?" Can you realize that such ignorance could possibly exist among American citizens? Yet when you reflect that it takes longer than 64 years to undo what 250 or more years have done, the negro's development must depend largely upon the philanthropic interest of his white friends to develop him along educational lines. All the States do not give justice. We have a clear conception of this in our Alabama and Kentucky students.

A few days ago one of the little boys said to me, "Mrs. Wolfe, is de good white folks in de Norf going to send us some Xmas things?" Of course, I said, "yes,"

and I still believe that my Reformed Church friends will remember me as formerly in providing a Xmas tree and dinner for these neglected ones.

For several years I have provided a Xmas tree and dinner for the needy and orphan children of our city. I also provide them with clothes, the majority of which are sent by Reformed friends, and it would be a cheerless world indeed to them if this occasion was not provided. To many it's the only full meal of the year. Some come to us shoeless and practically naked. Sometimes a boy will wear his sister's dress, because he has no pants. This has been our experience twice. We usually have second hand clothing and give them out on this date to these little ones. This could not be done without your aid. Today is Thanksgiving and I thank God for friends.

MONKEY MARRIAGES

Arthur Brisbane is right: companionate marriage is not only as old as the human race, but as the monkey race—which may or may not be our seniors—as well.

Those who prefer monkey marriages to Holy Matrimony may suit themselves if the laxity of American law and practice do not intervene—of which we are not at all sure. Once in a while the American people insist on obedience to law.

But the Christian religion will continue to hold up to Christian people the teaching that marriage is "an honorable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and His Church."

To some people, evolution seems to be a circle reaching from monkey to monkey. And having proceeded thus far in the progress from the hypothetical ancestral monkey, we are now to round up the circle by a return to monkey morals and monkey manners.

It is this sort of evolution to which the Church is relentlessly opposed. We may have sprung from a primeval jungle; but we were not provided with a return ticket, and we do not intend to turn backward.

An evolution that keeps the light of the heavenly Jerusalem always in the eyes, never in the back, will not find it necessary to lapse into practices that are a few million years behind the times.—The Living Church.

CHRISTMAS SERVICES AT HOOD

The observance of Christmas at Hood has come to occupy a period of ten days prior to vacation and to include many traditions and services that are becoming increasingly dear to the college and the surrounding community. From the reading of The Christmas Carol by Miss Stackhouse on the evening of Dec. 9, to the carolling

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of the students in the early morning of Dec. 20, there has been a varied and interesting group of exercises.

On Saturday, Dec. 10, the Y. W. C. A. held its annual Christmas bazaar in Winchester Hall and during the afternoon and evening gave a varied program, the object of which, beyond its entertainment features, is the accumulating of the fund for sending delegates to Eagles Mere during the coming summer.

The following day Professor Wade gave his annual recital of the Christmas music of the world, and in the evening the Y. W. held its Christmas service in Brodbeck Hall. On Friday evening, Dec. 16, the Marionettes gave "Why the Chimes Rang" in Brodbeck Hall with a greatly increased degree of elaboration over former years. The cathedral scene was especially fine and was made a part of the entire auditorium, adding greatly to the impressiveness of the rendering.

On Saturday afternoon, Dec. 17, Dean Lovejoy and Miss Bower were delightfully at home to members of the faculty and town guests in a Christmas tea at West-view.

Sunday, Dec. 18, marks the Christmas Vesper Services rendered, with a view to capacity, in the afternoon at 4 and in the evening at 7.30. Brodbeck Hall was filled to capacity on both occasions, and the entire service was praised in highest terms by many of those present. In addition to the beauty of the decorations, with light furnished exclusively by many candles, the carols of all nations rendered by the college choir of 40 voices, and the solo parts by Mlle. Privat, the climax of the service came in the admirable Christmas message by Dr. Paul S. Leinbach, editor of the "Reformed Church Messenger." This was given both to the community in the afternoon and to the students in the evening in practically the same form, and held un-

divided attention even in a rather lengthy service.

On Monday morning at 6.15 the chapel was filled with the entire student body and faculty for the Christmas Communion service. "This was the most inspiring service of my whole ministry," was the spontaneous tribute of the assisting minister at the close of the service. The sun was just rising as the service concluded and all withdrew to the several tasks of the day.

The Christmas tea of Monday evening held its usual amount of festivity in the large dining-room and contained the usual accompaniments of a large tree in the center, decorated tables, and Santa Claus himself mingling in the general gayety. Following the tea came the rendering of the nativity in a play by the French Club, with appropriate setting and music.

One of the dearest customs of Hood and to the surrounding community is the carolling on the morning of the home-going day. This began at 5 A. M., following coffee and rolls in the "Y" hut, and covered practically the whole community. The entire group first extended their greetings in carols to the President and Dean at their respective homes, and then divided into groups under their several leaders.

After a half day's session ending at 11.35, a special train and a long line of motor buses bore the students rapidly away to their several destinations. The noon hour found the campus already deserted. The vacation period will extend to the evening of Jan. 3, with exercises resuming on the morning of the 4th.

PHILADELPHIA STUDENT NOTES

On the evening of Wednesday, Nov. 30, a very successful student social was given at the First Church. Students from at least six schools were present.

The annual student dinner was held at

the City Club on Thursday evening, Dec. 15. Two features made this dinner specially enjoyable. The address of Dr. J. P. Wickersham Crawford, son of the late Dr. James Crawford, pastor of Christ Church and Professor of Romance Languages at the University, was brilliant and helpful. Dr. Crawford, while very much in favor of the activities side of college life, also believes most profoundly in real hard and exacting discipline. The unique and enjoyable way Rev. Purd Deitz conducted the singing was the other feature.

The number of students who are children of our ministers always interests one. This time 13% came in this group.

Again we have heard of students just too late to invite them. Please, friends, help us help them. We can do nothing without their names and 600 young people all moving at a pretty lively pace are hard to keep track of at best.

The student chairman of our group at the University, Mr. Ed Redington, of Calvary Church, this city, will be a delegate to the Student Volunteer Conference at Detroit. The Young People's Society and the Young Men's Class in the Sunday School to which he belongs made substantial contributions toward his expenses. They feel with us that while such trips are expensive, inspiration for young people is cheap at any price. Mr. Redington and other delegates will be available for Church groups after the Conference.

An Affiliation Day Service will be held in connection with the celebration of the Holy Communion at the First Church on January 8. Affiliated Membership does not disturb the student's relation to his home Church. On the other hand, it strengthens it very materially. Please, therefore, encourage your student friends to use it, and inform us at once.

Clayton H. Ranck,
3437 Woodland Ave., Phila.

Home and Young Folks

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

THE ADORATION OF THE MAGI

Text, Matthew 2:11. "And they came into the house and saw the young Child with Mary His mother; and they fell down and worshipped Him; and opening their treasures they offered unto Him gifts of gold and frankincense and myrrh."

One of the most beautiful stories connected with the birth of Jesus is the story of the visit of the Wise Men, or Magi, to the Christ-Child, and the adoration they gave Him, as told by St. Matthew in the second chapter of his gospel.

The whole story is told in twelve short verses, and that we may have it before us anew I will relate it in the very words of St. Matthew. "Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, Wise-men from the East came to Jerusalem, saying Where is He that is born King of the Jews? for we saw His star in the east, and are come to worship Him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written through the prophet,

And thou Bethlehem, land of Judah,
Art in no wise least among the princes of
Judah:

For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. And he sent them to Bethlehem and said, Go and search out exactly concerning the young Child; and when ye have found Him, bring me word, that I also may come and worship Him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young Child with Mary His mother; and they fell down and worshipped Him; and opening their treasures they offered unto Him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

In two hundred and ninety words St. Matthew paints a picture which has been the delight of young and old for centuries, because this is one of the most popular stories connected with the infancy of Jesus. And this story has always been a favorite of Christian art and legend, and no subject in the range of history has received more splendid illustration.

In the words of Henry Van Dyke, in his

beautiful book entitled "The Christ-Child In Art," let me say: "It was depicted everywhere: on the walls of the Catacombs; on the sculptured faces of carophagi; in the glittering mosaics of the basilicas; in the palaces of the rich and the Churches of the poor; on gilded drinking-glasses, and carved doors, and marble pulpits, and painted ceilings, and bronze coins, and jewelled shrines—everywhere that art has left its touch we see the Magi worshipping the infant Saviour."

The gifts of gold and frankincense and myrrh which they presented to the Christ-Child have been made to stand for various things. The gold was offered to His royalty, the incense to His Godhood, and the myrrh to His manhood. If we think of Christ as Prophet, Priest and King, the myrrh was presented to the Prophet, the frankincense to the Priest, and the gold to the King. Some have also thought of the gifts as representing the three great Christian virtues which every follower of Christ is to offer to his Master—the frankincense represents faith, the myrrh stands for hope, and the gold is symbolic of love. These spiritual gifts, after all, are the most pleasing to our Lord and King.

These Magi were originally Persian priests who devoted themselves to the study of the stars and also to many forms of magic. One night as they watched the skies they saw a bright new star shining in the west. They had heard from the Jews that a King would be born Who should bring great blessings to the children

of men. They believed that the star was the sign of His birth and determined that they would follow it, wherever it might lead. They began their long and dangerous journey over mountains and deserts and plains until, at last, they came to Jerusalem and were directed to Bethlehem where, according to prophecy, the wonderful King was to be born. At last they found Him, and fell down and worshipped Him, and presented unto Him the precious gifts they had brought.

Some of the greatest artists of the world have used the story of the Magi and their adoration of the Christ-Child as the subject of some of their finest paintings, most of which are still to be seen in Cathedrals, art galleries and museums.

Many traditions and superstitions have also gathered around this old story, as mosses and lichens gather around an old stump. The Magi themselves were more mysterious than the star they followed. They were like a meteor, or a comet, which appears suddenly and mysteriously, shines for a little while, and then disappears just as mysteriously and suddenly as it came.

All that St. Matthew in his simplicity says about them is that "Wise-men from the east came to Jerusalem, saying, Where is He that is born King of the Jews?" All else you know about them has come from tradition. St. Matthew does not say how many there were, but tradition has so fixed in our minds the number three that we cannot think otherwise. Tradition has even named them for us, calling them Melchior, Balthazar, and Jasper. St. Matthew does not tell us how they came, but tradition has spoken so much about camels, and they are so generally pictured with camels, that we are all sure that was their mode of transportation, although a few artists picture them as coming on horseback.

Most of St. Matthew's story has to do with the finding of the Christ-Child after they arrived at Jerusalem, for they had some trouble in locating the exact place of His birth. After they found Him they offered their presents and devotions. And then, says St. Matthew, "being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Meteorlike they had come, and meteorlike they disappeared.

But tradition has been busy in trying to tell us what became of them afterward. One legend says that in their old age they were converted to Christianity by the apostle Thomas. After their death they were buried in a large tomb somewhere in the east. But as they had wandered in life so their bodies were destined to wander after their death. Long after their burial, Queen Helen, the mother of the Emperor Constantine, visited the Orient, and had a desire to bring their bodies with her into Constantinople. She put them into one chest and ornamented it with great riches and brought it with her to Constantinople, and placed it in the Church of St. Sophia.

After the death of the Emperor Constantine a persecution against the Christian faith arose, and the bodies of the three worshipful kings were taken to Milan, in Italy, where they were placed into the great cathedral. Afterward the Emperor Frederick the First being in trouble was helped by the Archbishop of Cologne, and as a reward for his service, the latter was given the bodies of the three kings and carried them to the great Cologne Cathedral, where they are now at rest.

Fourteen years ago I stood in the Cologne Cathedral by the side of the richly ornamented casket which is said to contain the skulls of the three Wise-men. A friend of mine who afterward visited the Cathedral said that for a money reward the casket was opened for him by the attendant and he saw the supposed skulls of the Magi.

When Sunday Comes

BY JOHN ANDREW HOLMES

I dreamed the other night that the Churches had long since closed their doors, but that at length there had come a reaction in the minds of the people. Laying aside their ouija boards for an evening, they were meeting in their barracks, drinking dives and pugilistic spectatoriums on the approaching bull-fight Thursday (formerly known as Thanksgiving Day) humbly to memorialize the emperor of the United States that "he might be pleased to order the re-opening of those sweet fountains of happiness and prosperity, the houses of worship;" and monster petitions to that effect bearing hundreds of signed names, as well as names by the thousands attested by crosses, were reaching the imperial palace daily.

CHRISTMAS GREETINGS

When Christmas came in yesteryear,
To us it brought the season's cheer,
And we admit it was because
We KNEW there was a Santa Claus.

The years have passed and now again
Let us admit, as men to men,
That Christmas cheer is here because
We TEACH there is a Santa Claus.

—F. A. R., in "The Bulletin"
of Lewistown, Pa., Hospital.

THE OLD-TIME SALOON

"Many have forgotten or never knew what the old saloon was. Judge Kenyon, of the U. S. District Court, and former U. S. Senator, reminds us, 'The American saloon had no conscience. It never did a good act nor failed to do a bad one. It was a trap for youth; a destroyer for the old; a foul spawning place for crime; a corrupter of politics; knew no party, supported those men for office who it thought could be most easily influenced; had no respect for law or the courts; debauched the city councils, juries and every one it could reach; was powerful in the unity of its vote and created cowards in office. It flattered, tricked, cajoled and deceived in order to accomplish its purpose; was responsible for more ruin and deaths than all the wars the Nation has ever engaged in; has corrupted and ruined more lives, widowed more women, orphaned more children, destroyed more homes, caused more tears, broken more hearts and undermined more manhood than any other influence in our land.'"
—Bulletin of Grace Church, Washington, D. C., Rev. Dr. Henry H. Ranck, pastor.

A WISE DOG

This is a true story. A few years ago a man decided to make some alterations to his store and employed a contractor to do the work. The contractor secured carpenters and set them to work. The man's dog immediately became friendly with all the carpenters. As the work progressed the contractor found it necessary to secure another carpenter. The dog would have nothing to do with this carpenter. If he would come near the dog, the dog would walk away. If the dog was in company with the other carpenters and this last employed carpenter would join the group, the dog would immediately leave the group.

The contractor noticed this peculiar aversion of the dog to the carpenter and remarked about it. For no reason other than the dog's dislike, he discharged the man. Two nights afterward the dog trapped a thief in the store. It was the car-

penter. How did the dog know the man was a thief?—Now and Then.

SHIFTED RESPONSIBILITY

In a land of milk and honey
Was surprised the other day,
When walking down the street I met
A youngster by the way.

This little lad of nine or ten
Was busy as could be,
Doing the work he had to do,
As those going by could see.

The picture I now carry
In my mind I'll never forget,
The boy I watched at the garbage-can
Taking the scraps he could get.

From the refuse at a rich man's door
He took food in a rough old sack,
The garbage he considered fit,
And threw it across his back.

In rather a quiet and modest way
I inquired as best I could,
I wanted to know the cause of this
And why he was hunting food.

He stopped a little while to tell
As he sadly looked at me,
"Brothers and sisters five at home,
And the youngest only three."

"My mother talked with me one day,
And this is what she said,
'Your father's money was spent for booze
And not for his children's bread.'"

It seems to me it isn't right
For one so young as he,
To be deprived of a real boy's life,
Forced to feed the family.

This thing you know is going on
Every day most everywhere,
Why should a child be thus deprived,
When there is so much to spare?

—Harry Troupe Brewer.

Hagerstown, Md.

Johnny: "My father's a preacher; what does your father do?"
Jimmy: "What ma tells him."

Birthday Greetings

By Alliene S. DeChant

Your Birthday Lady, this last week of 1927, has but one word to say to her Birthday Club folks, near and far. It has just five letters, this word-message. The Chinese boys and girls write it in two words: PING AN. The message that I have for you in PEACE. Or, as the Chinese put it every time they greet a friend, "I bring you peace." It is the kind of peace we talked about, and sang, and thought about at Christmas. It is the kind of peace we want to pray about, all during the New Year that lies ahead. And so your Birthday Lady hopes that Santa Claus brought you no guns, no warships, no cannon, no soldiers. She doesn't even want her Birthday Club boys and girls to "play" war. As Dr. Jefferson asked in that great sermon in last week's "Messenger," let us plan to "think peace" in 1928.

"Peace I leave with you. . . My peace I give unto you"—this was the "last will and testament" of Jesus.



Bible Thought This Week

LOVE DEFRAUDS NOT:—

Owe no man any thing, but to love one another. Thou shalt not steal. Thou shalt not covet. Thou shalt love thy neighbour as thyself.—Romans 13:8, 9.

"For goodness sake," scolded the irate wife, after having asked her husband for the fifth Sunday to accompany her to Church, "the neighbors will soon be talking about us as they did about poor Mr. and Mrs. Jones. The only time they went out together was when the gas stove exploded."—Alabama Christian Advocate.

Charlie Johnson had served several years faithfully as the caretaker of the "South Building," one of the dormitories at the University of North Carolina. One day he came into the president's office and presented his resignation.

Doctor Battle expressed some regret, saying that he regretted to lose him.

"Yaas sir," replied Charlie, "but you see it's dis way, Mr. President. You know Ise a preacher, and de bishop at da las' conference has done sent me down to Tarboro, N. C., case he says dat charge needs a university man!"—Charleston News and Courier.

Family Altar Column

January 2-8.

The Rev. Frank Grether, D. D.

Thought for the Week: I am the Lord that health thee.

Memory Hymn: "Guide Me, O Thou Great Jehovah."

Monday, January 2—Jesus and the Sick. Mark 1:21-24.

Can Jesus heal now? A bulletin of the American Bible Society tells us of a trained nurse who became addicted to narcotics. She sank so low that she forged a check to get the means to satisfy her craving. In prison she bemoaned her misery. There she was given a Bible, and in reading it she found Jesus and was healed. Like Simon's mother-in-law she began to minister to others: she told them of Jesus, and loaned them her Bible with the same happy results. I am the Lord thy physician, saith Jehovah.

Prayer: Almighty and merciful God, heal us, we humbly beseech Thee, from the sin that doth so easily beset us. If in Thy wise providence it is our lot to suffer any pain or anguish, help us patiently to bear it till Thou seest fit to relieve us. Let all the sick and afflicted whose hearts are crying to Thee experience Thy healing presence; and finally receive them and us into Thy glory, where there shall be no more sorrow nor crying, neither shall there be any more pain. In Jesus' name we ask it. Amen.

Tuesday, January 3—Seeking Jesus for Health. Mark 1:35-39.

Human as He was, our Lord needed periods of rest and recuperation. He sought them by withdrawing from the multitude and found them in fellowship with the Father in prayer. But so many sufferers were seeking Him that His disciples went to search for Him and told Him, All men seek for Thee. So He returned and began a journey throughout all Galilee for the purpose of preaching and healing. No sufferer appealed to Him in vain: He was always ready to hear and to heal. And He is just as ready today to hear and heal us, and to comfort our troubled hearts. "Come unto Me," He says, "all ye that labor and are heavy laden; and I will give you rest."

Prayer: We thank Thee, O Lord, that Thou didst take upon Thee our infirmities, that Thou wast a man of sorrows and acquainted with grief. Now we know that Thy heart is full of sympathy for us, and we are greatly encouraged to come to Thee

with all our cares, afflictions and sorrows. Grant that assured of Thy willingness to help, we may lead a life of peace and happiness here below, and at last find rest, heavenly joy with Thee forever. Amen.

Wednesday, January 4—A Leper's Prayer Answered. Mark 1:40-45.

"If Thou wilt, Thou canst," said the leper. "I will; be thou clean," said the Lord. Always able and willing. Leprosy is terrible, but sin is more terrible. Unless we are cleansed from sin, we must perish. The blood of Jesus Christ, the Son of God, cleanse us from all sin. Having faith in Him, we can come out of great tribulation, and wash our robes, and make them white in the blood of the Lamb. To you and to me, however soiled with sin, if we sincerely appeal to Him, He is ready to say: "I will; be thou clean."

Prayer: O God, most just and holy, we all have sinned and come short of Thy glory. Nor can we hide our uncleanness from Thee, for Thou seest all things, even the most secret recesses of our hearts. Pardon us, cleanse us. Help us to overcome our evil desires, and to lead such a life as is well pleasing to Thee, our God and loving Father. We ask it in Jesus' name. Amen.

Thursday, January 5—Jesus Heals a Nobleman's Son. John 4:46-54.

"In my distress I called upon the Lord." In his distress this nobleman called upon Jesus. From the sea to the mountains he went to find Jesus, and besought Him to come down and heal his son. "Except ye see signs and wonders," Jesus replied, "ye will not believe." "Come down ere my child die," pleaded the nobleman. He believed that Jesus could heal, but thought He would have to be at the bedside; neither did it occur to Him that Jesus could raise from the dead. Blessed are they that see not, yet believe. We walk by faith, not by sight. "Go thy way," said Jesus, "thy son liveth." On his way home the servants met him and echoed the very words of Jesus: "Thy son liveth." How excited, how curious to know just how this had happened they must have been! And what a feeling of awe must have gripped the nobleman when he heard that the hour was timed to the very word of Jesus! Now he could go home and see.

Prayer: Lord, even when we pray, we doubt, and our doubts hinder Thy hearing of our prayers. Oh, what shall we say? Take us as we are, O Lord; Thou knowest our frame, Thou rememberest that we are dust. Help our unbelief. Help us to walk by faith. Help us to endure as seeing Thee who art invisible. Hold us, lest we sink, and uphold us to the end, till we shall see Thee face to face and doubt no more. Amen.

Friday, January 6—A Palsied Man Healed. Matthew 9:1-8.

To Jesus the friends of this poor sufferer brought him. Through the dense crowd, through the roof, as Mark and Luke tell us, they let him down before Jesus. He saw their faith, He forgave the man's sins, He rebuked the scribes for doubting His authority to do so. His sins no doubt weighed heavy on the mind of this man, and he may have ascribed his deplorable condition to a just judgment of God for those sins. To be forgiven was more important than to be restored to health. Yet restored he was. Many sweet Christian souls, in spite of their ailments, enjoys the fellowship of their Saviour, and are willing to endure till He says: Enough, My child, come home. Above all let us pray for forgiveness, and let us keep our faith alive by cherishing His promise that He has prepared a place for us where God shall wipe away all tears from our eyes.

Prayer: O Lord, most mighty and compassionate, to Thee we would always come with our troubles and afflictions. Yea, though we walk through the valley of the shadow of death, we know that Thou art with us. Be also with those dear ones of ours whose pale faces and anxious hearts turn to Thee for relief or release from their suffering, and hear their sighs. Forgive us our sins and keep us from sinning. When we rise up and when we lie down, as we come and go, let the thought of Thee be uppermost in our minds and draw us ever closer to Thee. Amen.

Saturday, January 7—The Gospel of Health. Luke 4:16-24.

In the synagogue He had attended in His youth Jesus arose to read, and then sat down to preach. No ranting and roaring there, but a simple exposition of the prophecy of the Great Deliverer, whom He rightly claimed to be. What, He, the carpenter's son? Yes, HE. They might reject Him, they might kill Him, but they could not alter God's plan of redemption. His hand breaks the chains of bondage; His word cheers the oppressed. Where He comes He turns sorrow into joy, and the desert of sin and idolatry into a garden of the Lord. Ask the missionaries: they will tell you.

Prayer: O God, our Father in heaven, we thank Thee that Thou hast fulfilled Thy promises of healing and redemption in Jesus of Nazareth. We rejoice in the gracious words that proceeded out of His mouth. We are charmed by His winsome ways. We love Him, O God, and only wish we loved Him more. Let Thy promises kindle, let them nourish the light of hope in our hearts, that we may go on our way rejoicing. Amen.

Sunday, January 8—Jehovah Heals. Psalm 103:1-8.

How the words of this Psalm find an echo in our hearts when we wish to express our gratitude to God for all His benefits, and when we are thinking of Him in the silent watches of the night! Oh, that like the eagle we might soar up and away to the mountain heights of God's goodness; that fearing His name we might ever and again behold the Son of righteousness arising with healing in His wings! The stars of heaven are hardly more numerous than the benefits showered upon us by our God.

Prayer: Bless the Lord, O my soul, and forget not all His benefits. O God, we are thankless creatures: In our distress we call upon Thee, but all too soon we forget Thy deliverance. We murmur at our misfortunes, but forget Thy untold blessings. Yet Thou art merciful and gracious; therefore we take courage to come to Thee again and again and beseech Thee not to grow weary of our many complaints. Thou hast called us out of darkness to Thy marvelous light: Help us to show forth Thy praise. Amen.

In a certain denomination, says "The Inquirer" (London), it became necessary (we hear) to appoint students, not yet through college, as pastors of poor congregations. The secretary of such a congregation happened to be a Welshman with but an imperfect knowledge of English, and meaning well, he gave the printer orders to announce the preacher as "Studo-Pastor."

The intelligent printer pointed out that this must be a mistake, and suggested "Pseudo" as the prefix, to which the secretary agreed, with consequences!

The Pastor Says: There is no truth or nobility in human character which has not length, depth, breadth, height, weight, solidity, density, sweetness, warmth, color and everlasting duration.

THE COST OF A VITAL FAITH

"There are very few things in this world worth having which can be had cheaply. What we have come to call the strenuous life is essential to all acquisition. One can not get his living for the asking; he must work for his living. Why should it require less persistency and alertness to find a God than is necessary to find a dollar? I once heard a young man

remark that the name of God had lost to him all significance. When, however, he was asked whether his interests, reading, and companionships had been such as to keep the spiritual life real and near, he was frank enough to answer that he had never given a thought to such matters for years. He had been living in quite another world, but he fancied that if religion were real, it would somehow break into his world by force."—Francis G. Peabody.

News of the Week

Mrs. H. W. Elson

Henry L. Stimson, of New York, former Secretary of War, who as our Government's special commissioner, was instrumental in restoring peace in Nicaragua, has been appointed Governor General of the Philippine Islands by President Coolidge to succeed the late Major Gen. Leonard Wood.

President Coolidge does not believe that other members of the World Court desire America's entry upon the terms acceptable to this country, and he thinks that nothing can be accomplished by suggesting that negotiations be resumed, as desired by 395 signers to a petition recently presented to him. Senators with whom the President has conferred advised him that the friends of the Court in the Senate did not contemplate any modification of the Senate's action which would be favorably received by the member nations.

Injection of malaria germs into the blood of patients suffering from paresis, hitherto pronounced an incurable disease, is resulting in the discharge from the Binghamton (N. Y.) State Hospital of one-third of the patients so treated, "as very much improved" and they are permitted to go to their homes.

A thorough investigation of all the documents regarding Mexico published in the Hearst newspapers from Nov. 14 to Dec. 10, was asked in the Senate Dec. 13 by Senator Reed of Missouri. A special committee is about to investigate the allegation that \$1,200,000 was paid to certain United States Senators, and Senator Reed asked that the powers of this committee be enlarged to cover the inquiry he proposed.

Myron T. Herrick, the American Ambassador to France, who has been recuperating from an operation at his home in Cleveland, plans to sail for Paris on Jan. 14 to resume his post.

Colonel Charles A. Lindbergh landed Dec. 14 at Valbuena Aviation Field, Mexico City after a twenty-seven hour flight from Washington, D. C. It seemed as if all Mexico City was at the field to greet him, among whom were President Calles and his Cabinet. Flowers were strewn along his way and at least 250,000 persons lined the broad streets leading to the American Embassy, where this Ambassador of Goodwill will make his headquarters while in Mexico.

Deaths from automobile accidents in the United States are increasing both in total number and in proportion to population each year, the Commerce Department has announced. The total deaths for 1926 are 20,891.

President Coolidge Dec. 14 signed the bill passed by Congress bestowing the Congressional Medal of Honor upon Colonel Lindbergh for his achievement in his flight in the Spirit of St. Louis from New York to Paris and at almost the same time he gave out the text of a telegram to Colonel Lindbergh congratulating him on the success of his flight to Mexico City.

It is said that the Church of England is facing its greatest crisis in a century as a result of the rejection of the revised Prayer Book bill by the House of Commons Dec. 15.

Colonel Lindbergh, on leaving Mexico, will fly to six Central American Republics, which have extended to him an invitation. From there he will fly to Porto Rica and to Panama. After reaching Panama he intends to fly back to some point and take off for Havana, Cuba.

South China is being purged of Communism by fire and sword, and as a result of events the past week in Canton and Shanghai, Bolshevik diplomacy has suffered the most severe setback yet experienced in the Far East. There has been a complete severance of diplomatic relations between Nationalist China and Soviet Russia.

The House Dec. 15 passed the Tax Reduction bill with \$289,765,000 reduction, thus radically modifying the draft as it came from the Ways and Means Committee. The vote on passage was 366 to 24.

The spot where Colonel Lindbergh left the ground on his memorable flight to Paris early on the morning of May 21 is to be marked by a memorial. The monument will consist of a replica of the "Spirit of St. Louis," with a figure of Lindbergh, facing the East and about to get into the plane. There will be another group consisting of Clarence Chamberlain, Charles A. Levine, Commander Byrd, Bert Acosta and others who have made historic flights from the field. It is planned to incorporate the Lindbergh Society in New York State and hold title to the memorial plot and also to arrange for the awarding of a medal for the outstanding aviation feature of the year.

The insurgent Republican Senators, to whom important committee posts were recently assigned, voted solidly with the old-line members of their party Dec. 15, and the Senate was organized under Republican control by a narrow margin. Senator Moses was made President pro tempore, Edwin P. Thayer, Secretary, and David S. Barry, Sergeant-at-Arms, all succeeding themselves.

Colonel Lindbergh has been recommended by the National Aeronautics Association for the gold medal of the Federation Aeronautique to be awarded at a meeting of the general committee in Paris, Jan. 5.

Mrs. Evangeline L. Lindbergh, mother of Colonel Charles A. Lindbergh, started from Detroit to Mexico City Dec. 19 to join her son at the invitation of Ambassador and Mrs. Dwight W. Morrow. Her flight was made in a tri-motored Ford Stout airplane. Mr. and Mrs. William B. Stout accompanied her. The pilot was Harry Brooks, a friend of her son's.

The Submarine S-4, with 40 aboard, sank in deep water off Provincetown, Mass., Dec. 17, being hit by the Coast Guard destroyer Paulding. Hope fades of saving the crew as heavy storms prevent rescue on the part of the divers.

The National Oratorical Contest on the

Constitution, now approaching its fifth year, will be sponsored in 1928 by fifty-three American newspapers, who tender it as their contribution to better citizenship.

Recent reports from Canton, China, said 700 executions had taken place there since the Nationalists gained control of the city from the Communists. Among those executed were 70 bobbed haired girls, who had taken up advanced ideas of dress as well as government. They represented the "modern women" in China.

Eleven of the sixteen universities and colleges maintained in China by Mission Boards and Societies in America have reopened their doors this fall and have about their normal number of students. Nanking University, which was the most seriously affected by the Communist troubles in Nanking last March, is carrying on its classes with a complete faculty of Chinese professors and with a Chinese president.

The Carnegie Corporation of New York appropriated and paid more than \$4,000,000 on previous grants for the fiscal year ended on Sept. 30, 1927, in support of colleges, universities and other educational organizations, according to the report of its president, Frederick P. Keppel.

Five sites are under consideration in Paris for an embassy building, upon which the United States plans to expend \$2,000,000. The site alone probably will cost the Government \$1,000,000.

Professor Willis L. Moore died at Pasadena, Cal., Dec. 18 at the age of 71. Dr. Moore headed the United States Weather Bureau at Washington for 18 years, and did much to popularize weather conditions for scientists to study and the masses to understand.

With only relatives and close friends in attendance, the bodies of President and Mrs. Warren G. Harding were removed Dec. 21 from the temporary receiving vault in Marion Cemetery and placed in the sepulchre of the \$500,000 marble memorial recently completed.

CENTENNIAL ANNIVERSARY AT JEFFERSON

The 100th anniversary of the erection of Union Church Building by the Reformed and Lutheran congregations of the beautiful village of Jefferson, Md., was fittingly celebrated on November 27, under the direction of the pastors, Rev. Atvill Conner, of the Reformed Church, and Rev. George H. Seiler, of the Lutheran Church. As early as 1810 this lovely valley was a preaching point for ministers of the Reformed and Lutheran faith. In 1827 the newly formed congregations jointly erected a Church building of stone where they worshiped together until 1841, when movements were launched to secure separate houses of worship. The Reformed congregation has been served by the following ministers: Revs. Jonathan Helfenstein, 1825-50; J. C. Bucher, 1830-40; G. W. Williard, 1840-44; Robert Douglas, 1844-50; S. N. Callender, 1851-53; A. P. Freese, 1853-55; Samuel Phillips, 1855-56; William F. Colliflower, 1857-66; Simon S. Miller, 1867-74; Nehemiah Skyles, 1875-90; Harry F. Dittmar, 1890-05; David N. Dittmar, 1905-09; Wayne H. Bowers, 1909-11; William C. Sykes, 1912-14; William S. Gerhard, 1914-18; Roy E. Hoke, 1919-21; George E. Plott, 1923-26.

The centennial services were held in the morning at the Lutheran Church and in the evening in the Reformed Church with a most gratifying attendance in both sanctuaries. In every respect the event was all that could have been desired. The S. S. services were held at 9 A. M., and the union services at 10.15 A. M. and 7.30 P. M. The speakers in the morning were the Rev. Dr. Abdel Ross Wentz, Professor of Church History, Gettysburg Theological Seminary, on "Our Heritage and Our Duty," and Dr. Paul S. Leinbach, Editor

of the "Messenger," on "The Significance of One Hundred Years of Christian Service in a Community." In the evening the addresses were by two spiritual sons of the congregations, Rev. Eugene P. Skyles, of the Reformed Church, Cumberland, Md., who spoke on "The Office of the Christian Ministry," and Rev. Dr. John Bowers, of the Lutheran Church, Catonsville, Md., who spoke of "The Laity, Their Privileges and Their Obligations."

Excellent music was rendered by the choirs of the two congregations and the event was a notable one for these loyal and devoted people. The consistory of the Jefferson Reformed Church is now constituted as follows: Elders, Frank Fry, Abraham Kemp, Daniel S. Slagle, T. Claude Keller, Harry Pennell, David C. Fry, Sr.; and the Deacons, Ira Remsberg, Norman Remsberg, George Lakin, Wilbur Gordon, Homer Gross and Paul Stockman.



The Rev. Atvill Conner, Chairman of the Centennial Committee

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
First Sunday after Epiphany, January 8, 1928.

Jesus and the Sick

Mark 1:21-45.

Golden Text: He hath done all things well; He maketh the deaf to hear and the dumb to speak. Mark 7:37.

Lesson Outline: 1. Teaching. 2. Redeeming. 3. Healing. 4. Praying.

The general topic of our present course of lessons is the life of Jesus as set forth by Mark. He began with the story of the Baptist, who prepared the way for Jesus. Then we saw the Master at the Jordan, dedicating Himself to His great ministry. That act of consecration was followed by a long period of meditation and prayer, during which Christ was tempted fiercely to lower His spiritual aims and ideals and,

thus, to become false to His Messianic call and career. But Jesus emerged victoriously from that spiritual conflict and went forth from the wilderness to begin His redemptive ministry, calling four fishermen to become His disciples and helpers.

All these interesting facts, however, are merely preparatory. They take us to the threshold of Jesus' ministry. In our present lesson we step across the threshold. It describes one of the busiest recorded days in the Master's public life. We see Him at work in the synagogue, in the home and on the street. That day was typical of His whole life. So He lived, loved, and labored. It began in the synagogue, where we find Him teaching, and it ended with the prayer "in the morning, a great while before day." And the intervening hours were crowded with beneficent ministrations.

This one day gives us a bird's eye view of His ministry among men. Praying,

teaching, helping, leading—these were the basic things in His career. And they are all phases of His one redemptive ministry. The prayer in our lesson, midway between two busy days, indicates the source whence Jesus drew His wisdom as a teacher and preacher, His strength to heal, and His power to help. Prayer, in the life of Jesus, came first, last, and midmost. And thus, endowed with divine power through constant fellowship with God, our Lord accomplished His work for our salvation.

1. **Teaching, vs. 21, 22.** It is significant that Jesus began this busy day as a teacher in the synagogue. It suggests the supreme importance of teaching and preaching in the manifold ministries of the Church. The Father sent Him to proclaim the glad tidings of the kingdom. That was His primary and all-inclusive task. All else was secondary. And so it must still be, if the Church is to prosper and mankind to flourish.

The people were amazed at the teaching of Jesus, "for He taught them as one that had authority, and not as the scribes." The scribes were the official expounders of the law. They were mechanical repeaters of legal and formal traditions. Never was teaching duller and drier than theirs. But Jesus cared nothing for their petty precepts. He proclaimed spiritual principles eternally valid. The former resembled cisterns filled with stale and stagnant water. Jesus was like a living spring, yielding refreshing drink to thirsty souls.

Jesus is still the authoritative teacher of spiritual truth. The lapse of centuries has not diminished His authority. Time has given His teaching added force and majesty. Nations and continents have heard and believed His message. Millions have tested and tried it, in life and in death, and none has ever found it wanting in power. It is today shedding its benign radiance upon our dark and troubled world. In its light alone, countless numbers are finding strength for life, joy in sorrow, patience in suffering, and hope in death.

This is too late, and too great, a day in the world's history for skeptics or scoffers to tell us that our Lord's teaching concerning God and man, sin and salvation was only the figment of His imagination, a

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radiant dream that lacks reality. The living experience of ages proves it to be a divine fact, and not human fancy. And it is equally futile for modern teachers, whatever their name, to seek to usurp Christ's place as the major prophet of all mankind. They come and go with the cycling years. But Jesus remains the same yesterday, today, and forever. In the presence of all kinds of "isms," ancient or modern, ethical, mystic, or rational, we are not ashamed of the gospel of Christ. We go to Him for full and final answers to all the ultimate questions of hope.

II. **Redeeming, vs. 23-28.** Palestine, in the days of Jesus, was sorely smitten with many diseases. Mental and physical maladies abounded, and medical science was quite unknown. One of the most baffling and malignant afflictions was called "demoniacal possession." It was, doubtless, a form of insanity. But according to popular belief the demoniacs were the helpless victims of evil spirits, who took complete possession of them.

One of these strangely afflicted persons was present in the synagogue. His wild cry came like a challenge from the pit of darkness to Jesus' teaching. And the Master met it nobly. He rebuked the unclean spirit, saying, "Hold thy peace and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out." This first encounter of Jesus with evil spirits was by no means the last. The synoptists describe six cases of demoniac possession in detail, besides four general references to the cure of possessed persons. But in every instance Jesus was the master of the evil spirit, and banished it. He had come to save men from sin, and to dethrone the spirit of evil that ruled over them.

And in this fact we must find the real significance of the cure of demoniacs, which was a transient, contemporaneous phase of His eternal ministry of redemption. It is the spirit of evil, rather than evil spirits or demons, that concerns us. That is the source and cause of untold suffering. That does, indeed, tear and destroy men. And it will have nothing to do with Jesus (v. 24). The Master has cast out many such demons from the heart of mankind—cruelty, religious intolerance, persecution, slavery, and, as a direct consequence, the sum total of human suffering has been greatly reduced. But the mastery of men by the Holy Spirit is still far from complete. The world is still demonised. But Jesus is continuing His ministry of redemption. When it is finally consummated, the demons of war, greed, lust, injustice shall vex us no more. They, too, are doomed to ultimate expulsion.

III. **Healing, vs. 29-34.** From the synagogue Jesus went to the home of Peter in Capernaum. There He wrought His first cure of ordinary disease. He healed Peter's mother-in-law, who had a fever. When the report of the Master's wonderful power spread through the city, people from every quarter brought their sick to Him. And He healed them all. After this beginning Jesus frequently yielded to the request for physical healing. The gospels report at least seventeen specific cases, besides some general statements involving the cure of many.

Two mistakes must be avoided in reference to these miracles of healing, viz., their denial and their exaggeration. The former would mean the rejection of our gospel narratives. Jesus' power over disease is stamped on every page of our record, and forms an essential part of the earliest Christian tradition. And no one who has come under the spell of this mighty creative personality will be inclined to doubt this least of His divine endowments—His healing power over diseased bodies. Lesser men than Jesus still exercise such power. And we may well expect the one perfect Being in history to

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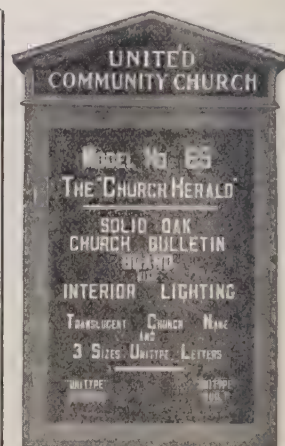
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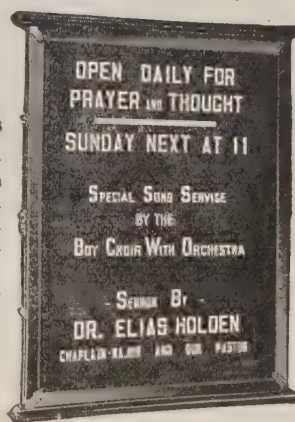
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But it is possible, also, to exaggerate these physical cures. They were an incidental, and not the essential part of Jesus' ministry. Bodily healing was the least of the gifts Christ gave to men. If that was all the people wanted, He refused its bestowal. When the disciples told Him of the importunate desire of the people of Capernaum to be healed, He said, "Let us go elsewhere into the next town, that I may preach there also; for to this end came I forth."

The Master has not bequeathed to us His personal power to heal disease. But He has given us His Spirit of divine com-

passion with human suffering. And in the power of that spirit men are today doing those "greater works," even as He said they should. At home and abroad Jesus' ministry of healing is carried forward in institutions which are the direct and indirect fruit of His gospel of love. The primary part of Christianity is still that Jesus is the Savior from sin. But its companion fact, that He also delivers us from manifold misery, is today finding abundant exemplification. And yet, with it all, the world is still full of suffering. Sickness abides, despite prayer and skill. But the Master enters our homes, as of old in Capernaum, and His gracious presence

heals and helps the spirit even though it does not cure the body. His gospel has given a new meaning to suffering. Even death itself He has transfigured.

IV. Praying, v. 35. "And in the morning, a great while before day, He rose up and went out, and departed into a desert place, and there prayed." Thus ended this laborious day in prayer. And thus Jesus renewed His strength for the labor of another day by personal contact and communion with the divine source of light and life.

And if the Master's resources needed constant replenishment, how much more do our paltry stores of truth and strength need it. Only as we walk with God, in spiritual fellowship, can we have our little share in Jesus' redemptive ministry among men by preaching and teaching, and by giving them our help in their sin and suffering.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

January 8th—What Prayer Can Accomplish. Mark 11:20-26.

What a large place prayer occupies in the life of Jesus and in the lives of all of His followers to the present day! It seemed to be the great sustaining factor in the life of Jesus, and the enabling quality in the life of His followers. Great crises in the life of Jesus were met by prayer. He scarcely ever ventured upon any important enterprise without first spending time in prayer. He spent a whole night in prayer before He chose His twelve disciples. He wrestled in prayer in Gethsemane in preparation for the tragedy on Calvary. It was as natural for Jesus to pray to His Father in heaven as it is for a bird to mount upwards, and so He taught prayer to His disciples. He stressed it very frequently in the training of His followers. Over and over again He told them of the power that might be their's if they would only pray. The early Church was born in a prayer meeting in the upper room in Jerusalem. Doors were opened into different lands by the prevailing power of prayer. Workers were secured and money released through the power of prayer. Four things characterized the early Church. "They continued steadfastly in the Apostle's doctrine, in the breaking of bread, in fellowship, and in prayer." Prayers and alms came up simultaneously before God. The distinguishing mark of Paul when he was converted to Christianity was significantly stated, "Behold! He prayeth." And so all the way down through these centuries prayer has been one of the pillars, the main-stays of the Church.

We lay great stress upon organization and upon machinery and methods, but the thing that matters most is not any of these mechanical devices, but the spirit of fellowship and communion with God which is the very essence of prayer. In every age the mystics have been the mighty, dreamers have been the doers and men of silent contemplation have been the greatest servants of humanity. There seems to be no limitations to what prayer can accomplish. Through it the dead have been brought to life, the sick have been healed, lepers have been cured, lame have been made to walk, eyes have been opened, sin has been over-thrown and barriers have been removed for the onward march of Christ's Kingdom.

What does prayer actually accomplish? The poet has told us, "More things in Heaven and earth are wrought by prayer than your philosophy dreams of." What are some of these things which are wrought by prayer?

First—It discovers God. Prayer is more of a communion with God than an address to the Almighty to acquaint Him with our condition and to request Him for favors.

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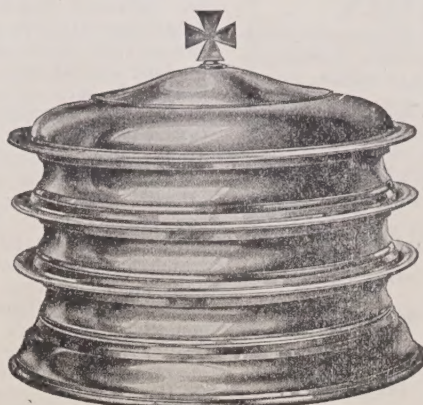
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By fellowship with others we discover their real nature, so by holding communion with God we enter into the secret place of the most High and see God and know Him as would not otherwise be possible. God is not a God who hideth Himself except to those who do not have the eyes to see Him. Prayer opens the vision for God. It discloses His real nature, reveals His will and purpose in the world. It is a great thing to find God. It is the greatest discovery that any one can make. Columbus discovered this western world. It was a stupendous thing. But the soul who ventures forth in quest of God and finds Him makes a richer discovery than he who discovers a continent. Many people do not know God because they do not enter into fellowship with Him. They are strangers and foreigners to Him. By prayer we come to understand God and to love Him more and more.

Second—It reveals us to ourselves. It lays bare our inmost desires and aspirations. True prayer is more an attitude of soul than a request for blessings. Prayer shows what is really going on in our own souls. This shows also the difference between true and false prayer, effectual and ineffectual prayer. St. James is usually called the most practical one among the Apostles, but in his Epistle he has a great deal to say about prayer. He says, "The

effectual, fervent prayer of the righteous availeth much," and again, "ye have not because ye ask amiss." Some people think of prayer as mere reverie, a dream, but James classes it among the active virtues. Prayer is friendship with God. In our earthly friendships we always know our true selves best when we find the same reflected in another. So in fellowship and communion with God we come to know ourselves. We see our unworthiness, our sinfulness, our wickedness. We also become conscious of what we might be and ought to be. Because God expects so much of us, by prayer, mount into the possibility of such expectations. Prayer may not change God. God's attitude is always favorable and sympathetic towards His children, but prayer certainly changes our own mental and spiritual attitude. It makes it possible for God to do certain things which otherwise would be impossible. Jesus could do no mighty work in a certain place because of the unbelief of the people there. So God is limited in His activities by the attitude and by the acts of men. Prayer brings us into a proper spiritual attitude and consequently releases the power of God among men.

Third—It unifies men. It brings us into accord with God's will. The burden of our prayers should always be, "Not my will but Thine be done." But prayer does

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more than this. It also binds people together into a common bundle. It is the great unifier in life. Where two or three are gathered together in the name of Jesus there He is in their midst, and where two or three agree as to anything, it shall be done unto them. Too much of so-called prayer is self-centered. People may be thinking of themselves even though they talk with God and pray in the name of Jesus. Prayer is pure unselfishness. The principle object is not self, but God and others. How false and feeble many of our prayers are! They are mere stock phrases, pious platitudes, vain repetitions which have no effect upon God and make none upon ourselves save to make us more hardened and calloused. Selfish prayer accomplishes nothing. The real purpose of prayer is to create a spiritual tone and character, to reorder the whole of our life so that we get into the proper attitude, and exercise the proper temper in life to perform its duties and responsibilities. Perhaps the greatest thing that prayer accomplishes is by changing the atmosphere and the attitude of our life. It is one of the greatest achievement to know how to pray aright. The saints of the ages can teach us. It is a most wholesome discipline to study these great prayers that have come down to us through the years.

Sometimes prayers are answered indirectly, sometimes the answer is delayed, sometimes it does not come in the way in which we expected it, but in God's way, in God's time the answer always comes. No true prayer is ever lost and never goes for naught. It never returns void, like God's Word, it accomplishes that whereunto it was sent. The thing that we must always try to do more than anything else is to bring ourselves into perfect accord with God. Our prayers fail because the character of the person who prays has already failed. But when we are sincere, unselfish, true-hearted, single-eyed, we can ask what we will and it shall be done. When our wills are in accord with His will our prayers shall make all things possible for us through Christ.

GRACIOUS GREETINGS

(Continued from Page 2)

ity to serve Church journalism in a wider field than that covered by his own paper. He is chairman of the Editorial Council of the Federal Council of Churches and under his direction conferences of editors and managers of Church papers have been twice held in Washington, D. C. Under his editorship the "Reformed Church Messenger" has achieved distinction. The numerous "good wishes" the centenary celebration has brought him are a proper reward of work he has done.

Where Propinquity Failed to Unite

Under what the Religious Census titles "Reformed Bodies" are three groups of which the total membership is about 600,000. Of these the Reformed Church in the United States, to which the "Church Messenger" is attached, is the strongest and has three-fifths of the total enrollment. The early immigrants to America by whom the denomination was founded, came from Germany, Switzerland and France. The bulk of them fled from the Palatinate, in which section of Germany the Heidelberg Catechism was drafted by Zacharias Ursinus, a pupil of Melancthon, and by Caspar Olevianus, a pupil of Calvin. This Heidelberg Catechism is the official textbook of religious instruction. Because of the connection with Melancthon, one might expect that the Reformed Church would find itself more congenially acting with the Lutherans than with Presbyterian or other communions whose doctrinal theology is entirely based on Calvinism.

There have been also the same languages, German, Pennsylvania German, and English. It is likewise true that in Eastern

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Pennsylvania, where Lutheran and Reformed are most numerous, the congregations of each used the same Church building. Only in recent years has the so-called union Church been split into two properties, often by merely dividing an original building. In these union Churches Reformed and Lutheran pastors preached on alternate Sundays, to much the same congregations except at Communion seasons. The parishioners intermarried, but each retained his or her pre-marital ecclesiastical connection. The children would often divide, sons following the father and daughters the mother.

The "Status Quo" in Mixed Households

We found during a pastorate in Reading that efforts to persuade the members of a family who belonged to Reformed congregations to join the Lutheran Church and thus become "a united household" were not only usually fruitless, but were looked upon as a very bad form of proselyting. Yet the average layman would insist that the two groups differed only slightly. "The Reformed address our Saviour in the Lord's Prayer as **Unser Vater** and use bread at Communion. The Lutherans use **Vater Unser** and use wafers." But the pastors were more watchful and a very exacting code of ministerial ethics prevailed.

We relate these items partly because they indicate the inability of frequent meetings and common national ancestry to produce ecclesiastical union. Some of the enthusiasts for accomplishing "oneness" can get some notion of what is before them

by observing the preserved separateness between Lutherans and Reformed after a century of the closest and most frequent contacts.

We have observed in reading the "Reformed Church Messenger" that its editors often advocate Church union. They seek fellowship, however, with Presbyterian bodies. It would seem to a mere observer that a logical channel toward reunion would be by the way of the revaluation of the evangelical principles put forth by the German reformers rather than by those of Switzerland and France. Perhaps roads now parallel could be brought together.—**The Lutheran.**

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor,
Room 416, Schaff Bldg.

The W. M. S. of Friedens' Church, Hegins, Pa., recently experienced great joy and deep sorrow. The occasion of the joy was the splendid Thank Offering Service held on November 20. Thankfulness Leads—Where? was very successfully presented by the members of the W. M. S. Because of its stirring message, the plate offering far exceeded any previous Thank Offering, the total gifts amounting to \$100. This society has thirty-five members. On the same evening the twenty members of the Mission Band held their service and gave a Thank Offering of \$6.

After the joy of this service, sadness entered into the Church, when one of the charter members of the W. M. S. passed away very suddenly. The society adopted the following resolutions on the death of Mrs. Amos Snyder: Whereas it has pleased God in His all wise providence to call to rest our beloved friend and co-worker, Sarah Snyder; Whereas she was a charter member of the Woman's Missionary Society of Friedens' Reformed Church of Hegins, Schuylkill County, Pa.; Therefore be it resolved that though keenly sensible of our loss, we the members of this society bow in humble submission to our Father's will, that we record our appreciation of her life, untiring interests and service to this society, that we extend to the bereaved husband, brothers and sisters, our heartfelt sympathy and pray that the God of all sorrowing may grant grace and strength to sustain them in their grief and loneliness, that a copy of these resolutions be sent to the family and the same be recorded in the minutes of the Woman's Missionary Society and also a copy be sent to the "Reformed Church Messenger."

Miss Emma Reed, Miss Emma Yoder,
Mrs. J. M. Schrope, Com.

Word has been received of the meeting of the Council of Women for Home Missions, sessions to be held in Hotel Cleveland, Cleveland, Ohio, from Monday, January 23, to Wednesday, January 25. The Wednesday meeting is for the Executive Committee, only. It will be remembered that this annual convention was held in the Schaff Building, last year.

At the Thank Offering Service of the Woman's Missionary Society of Christ Church, Baltimore, Md., Dr. John L. Barnhart, pastor, held on the evening of November 27, the demonstration, "Nora Sees It Through," was used. There were a few changes and these with the addition of several hymns afforded a service which was very much worthwhile. Many favorable comments were heard from the large congregation present.

The editor of this column, the Literature and Student Secretary of the W. M. S. G. S., is in Detroit attending the quadrennial convention of the Student Volunteer Movement, from December 28 to January 1.

While in Detroit, she is the guest of Miss Clara E. Waldron, formerly the head of the music department of Ursinus College.

The W. M. S. of First Church, Spring City, Pa., at a recent meeting, presented the retiring president of the society, Mrs. A. S. Leiby, with a handsome floor lamp and a twenty dollar gold piece, as a token of appreciation of her faithful services as president for almost six years. Mrs. J. Frank Bucher delivered a splendid address at the Thank Offering service. The offering amounted to \$201.06—W. M. S., \$172.1, and G. M. G., \$27.75.

A few excerpts from an interesting letter about the work at Bethel Reformed Community Center, 1914 S. 6th St., Phila., Pa.: "Joy to the World" is a reality at the Center these busy Christmas days. The 'Willing Workers' have been busy making letters out of wood for their exercise, 'Jesus My Saviour Was Born Today.' Twenty-six letters to be made by as many boys was no easy task (for the wood breaks very easily), but they are all made, ready for use. The printing presses have been running overtime to help the joyful season along. There is joy in many hearts now because they have received nicely printed cards with their own names written in the blank space where it says—Admit This refers to the program on Wednesday evening before Christmas, entrance to which is gained by ticket only. Those who have received these cards have attended classes and meetings during the year, some more and some less faithfully. But among the one hundred ninety-two present in Sunday School the day the cards were given out, there were a few who were sorrowful. The roll books revealed poor attendance on their part and therefore they did not receive an admittance credential. Gifts, old and new, are arriving by freight, express, mail and auto. The joy expressed by friends who make personal delivery is a practical demonstration of the fact that 'It is more blessed to give than to receive.' The Wistsoli Class from Tabor Church, Miss. Haywood, teacher, gave us a visit in Sunday School and received a hearty Thank You from the pupils for the gifts they had brought.

"Believing that these wonderful gifts which come from far and near are expressions of love, we are expecting much blessing to come to the homes made happy. We believe that the 'Givers' are praying for the 'Receivers' that they may receive and know the Giver of every good and perfect gift. Our hearts rejoiced recently when Steven came to Mr. MacAllister and gave him two pairs of dice, saying, 'I want to stop gambling and live a different life.' 'God forbid that we should forget to pray' for him that he may be worthy of His name.

"There is a sad note which we are sorry to sound. Some who would like to attend our meetings are persecuted severely. There are many about us who do not know the joy of Christmas. We hope and pray that our joy may overflow to them also."

THE QUOTATION FROM DR. JEFFERSON

Editor of the "Messenger":

I do not accept the challenge of the "Messenger" to answer the quotation from Dr. Jefferson by saying his position is unsound, but rather to say it is unfortunately stated and by the majority of those in whose interest he professed to write, "the young," will be misunderstood. What will they know of the manner in which Dr. Jefferson uses the term "verbal inspiration?" The Bible comes to us in human language, and if the Bible is inspired there is a true verbal inspiration. A plain evidence of this is seen in the copy of the "Messenger" in which the quotation of Dr. Jefferson appears. The beautiful poems, the inspiring articles, all



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depend for their force and beauty and truth on the fact of the inspiration of the Scriptures. We feel that Dr. Jefferson is guilty of a fault which is too frequent, viz., of not clearly defining that which he criticizes. What is needed today is a more appreciative statement of the strength and significance of the Bible on the ground of its inspiration and truth.

—Ellis N. Kremer.

CONGRATULATIONS

Two of our contemporaries are receiving birthday greetings and good wishes richly deserved. The "Reformed Church Messenger" is a hundred years old this month, and "The Missionary Review of the World" is fifty years old. The "Recorder" was a lusty child of five, christened "The Philadelphia Recorder," when the "Reformed Church Messenger" was born and christened "The Magazine of the German Reformed Church." Both had grown to a vigorous manhood when that veteran missionary, Royal Gould Wilder, home on furlough at Princeton, where his two sons attended college, started "The Missionary Review."

Of these two old friends of ours, it would be impossible to speak with too great enthusiasm. With advancing years they each seem to become younger. They are doing a splendid work, each in its own field. The editorial staffs were never more able than at the present time. Of Dr. Leinbach and his co-workers we could not speak too highly, and of Delavan L. Pierson more could not be said than that he is a worthy successor of his distinguished father, the editor-in-chief of the "Review" for over twenty years.

Most heartily does the "Recorder" extend to both these journals its heartfelt congratulations, and express the hope that

the years may be crowned with even richer blessing and fuller service than the years that have gone by.

—Episcopal Recorder,
(Reformed Episcopal Church.)

FELICITATIONS

From Maurertown, Va., comes this much appreciated letter: "I want to say 'The Messenger' has been a welcome visitor in our home for 75 years. Now that my dear aunt Sue Doll, who was a subscriber and a most devoted reader of 'The Messenger' has been called from her earthly home, I want 'The Messenger' sent to her niece. I feel our home would be incomplete without it. Having been taught from childhood by my dear aunt to read the Church paper it seems that each number becomes better and the paper grows more sacred to me. I do not see how any Church member can do without the Church news and especially the helpful editorials. In fact, I pity the Reformed Church people who do not read 'The Messenger.' I would not miss it for double and treble the cost. We have always looked forward to its coming with eagerness and joy. Wishing you continued success, I am, Yours in His Work, Mrs. Clara Doll Shum."

GRACIOUS GREETINGS

Our heartiest felicitations go to the "Reformed Church Messenger" on the attainment of its one hundredth birthday and to its alert and gifted editor, Dr. Paul S. Leinbach, on the tenth anniversary of his editorship. These events have been celebrated in a handsome Centennial Number of the 'Messenger.' It represents a telling exposition of the place of religious journalism in contemporary life. The scores of letters in its pages from distinguished leaders of religious thought give ample evidence of the value attached to a Church journal which is conscious of its responsibility for leadership and which demonstrates its capacity for that high calling.—The Churchman (Protestant Episcopal.)

OUR CENTENNIAL

The Synod of the German Reformed Church, meeting at Frederick, Md., September 28, 1826, organized a missionary society. In November, 1827, at Carlisle, Pa., that society commenced the issue of "The Magazine of the German Reformed Church." From 1829 to 1835 it was published at York, Pa. In 1835 the periodical, already named "The Messenger," was removed to Chambersburg, Pa., where it was issued weekly for 29 years. When Chambersburg was burned in 1864 the paper migrated to Philadelphia, where it has been issued ever since. The present editor, Dr. Paul Seibert Leinbach, has maintained the journal at the high level of interest and influence which it attained under his predecessors. The Centennial Number (December 1, 1927), of "The Reformed Church Messenger" is rich in reminiscences and historical detail, but it is also rich in indications of a purpose and ability to go forward into—and let us hope through—the present century.—The Christian Advocate (N. Y.)

OBITUARY

ALEXANDER PEELER

On Wednesday afternoon, Dec. 14, Alexander Peeler was buried from St. Luke's Church, Salisbury, N. C., Route No. 6. He passed away on Dec. 12 in the parsonage, the home of his son, Rev. Lee A. Peeler, Kannapolis, N. C. Father Peeler had attained the age of 90 years, 5 months, 26 days. He had been living at his old home



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1928 CALENDAR

No. C19. Upright easel calendar on heavy green cardboard. Each page contains three months. Cover in gold with basket of gayly tinted flowers. In space made by handle of basket the words:

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Through all the coming year,
Where'er each day may find you,
May joy be always just ahead
As well as just behind you.

Size, 3½ x 4½ inches.

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No. D5N64. White card with blue and gold design of a village street, with the night watchman ringing his bell.

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Your Christmas greeting surely helped
To fill the day with cheer;
May all the joy your wishes meant
Be yours throughout the year!

Size, 2¾ x 4¼ inches.

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No. R5N2. Gay village scene in colors of children with sleds, deep snow drifts, a church, trees, houses, all outlined against a black sky. Panel at top with words:

NEW YEAR GREETINGS

To wish you twelve months of gladness
and cheer,
Not only for this, but for every year.

Size, 3½ x 4½ inches.

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No. D5N62. White card with design at top in blue and gold of an old-fashioned night watchman patrolling the village street.

THANK YOU! HAPPY NEW YEAR!

It was good of you to remember me,
And your friendly card of cheer
Added a lot to the Christmas joy
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with Mr. and Mrs. C. B. Fisher and family until the last few weeks. He was not sick, but just worn out; his body gave away, and he fell asleep.

Feb. 23, 1859, he was married to Sarah A. E. Peeler. To them were born 7 children. Only two of these are living, Rev. L. A. Peeler, of the Reformed Church, Kannapolis, N. C., and Mrs. J. M. Casper, Salisbury, N. C. Mrs. Peeler, his beloved wife, departed this life April 15, 1895. Fourteen years after this he married Mrs. Cladora Brown Carl, who was taken away by death about 14 years ago.

He has 14 living grandchildren, and 9 great-grandchildren. His father, David Peeler, lived to the age of 88; his mother, Camilla Peeler, attained the age of 99. He lived all his life in this community and was widely known. He went through the experience of the Civil War as a Confederate soldier.

He cheerfully gave the land on which this Church was built. For a long time he had a special place to sit at Church and filled that place as regularly as preaching

days came. He was a man of his word, a loving husband, an affectionate father, a good neighbor, a help to the needy, and a friend to the stranger.

His funeral was conducted by his pastor, Dr. H. A. M. Holshouser, assisted by Dr. J. C. Leonard, of Lexington, and Rev. W. C. Lysterly, of Newton. Other ministers present were Revs. J. H. Keller, J. C. Peeler, A. S. Peeler, J. D. Andrew, A. C. Peeler, C. C. Wagoner and W. H. McNairy, of the Reformed Church, and Dr. Fullenwider and Rev. C. P. Fisher, of the Lutheran Church. The congregation overflowed the Church building.

Father Peeler lived long and labored much for God and his fellowmen. He bore the burdens of many years nobly and came to the end a real gentleman and an earnest counsellor, deeply interested in the young people about him. His body held out four score and ten and a little more; but his spirit was weary and ready to go. With Joshua he said through the years, "As for me and my house, we will serve the Lord."

—H. A. M. H.